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COMMUNICATIONS.

For the Western Recorder.

PLAN OF BENEVOLENT OPERATIONS.

MR. EDITOR—I noticed in a recent number of your paper, the proposal of a "Plan of Benevolent Operations," which is to combine into one system the several benevolent objects claiming the patronage of our churches. A leading feature of this plan is to constitute each church a Benevolent Association, to raise the means of promoting successfully the interest of each of these objects. For this purpose, a book for subscriptions is prepared, with as many separate columns as there are different objects to be promoted; and each church member, with such other persons as may be disposed to unite in the Association, will subscribe, in these columns, to so many of these objects as they may be disposed to patronise, the sums they will pay in the course of the year. The church session, or other persons appointed by the Association, are to constitute a committee to obtain subscriptions, make collections, and do whatever shall be needful to be done, to keep this system in successful operation. There is to be an annual meeting of the Association, when a report will be presented of all that has been done for each benevolent object; a discourse or addresses will be delivered on the occasion; the officers will be chosen, and subscriptions made for the ensuing year. This, I presume, is not to exclude extraordinary efforts, when any special exigency shall require them; but is designed to provide for the ordinary expenses of our several benevolent societies.

This plan, Sir, or something like it, appears not only desirable, but necessary. There are certainly many evils arising from the course now pursued for supporting our Benevolent Societies. All the labour and all the responsibility of raising the means of sustaining them, now devolve on the Directors of these Societies, or rather on the agents whom they employ. There is a want of *system*, a want of *economy;* and a want of *duly proportioning* the charities that are given; and there will doubtless be found a want of *permanence* in this course of operations. As there is no concert, and cannot be, to any extent, among the agents of different societies, it frequently occurs that several meet about the same time, in the same place, for different objects. The unfavourable effect which this has on the public mind is too well known to need a description. It tends, also, to obstruct their respective operations, and to exhibit an apparent collision of interests. By devolving this whole labour and responsibility on public agents, we incur the expense of supporting such agents; which might be saved, or applied directly to the object of such societies, if churches would perform this work themselves; while these men, if ministers, might be engaged in their appropriate duties.

This plan also fails of cultivating the habit and principle of giving for benevolent objects. The sums now raised are generally given under the impulse of temporary excitement, produced by an appeal to the sympathies and passions. This, instead of cultivating the principle of benevolence, has often, if not commonly, the opposite effect. It leads many to be dissatisfied with what they have done; diminishes their confidence in public agents; and produces a prejudice against the whole system of benevolent operations.

Another objection is, that few, comparatively, give any thing for these objects. Agents have not time to visit all the church members. Only a few conspicuous individuals are called upon; whereas all the members in every church ought to unite in this work of benevolence. And the sums which are raised for these several objects are not duly proportioned to their respective claims. The amount which is given for any object, in any place, depends much more on the address of the agent, the occasion of making his appeal, and a favourable concurrence of circumstances, than it does on the relative importance of his particular object.

There can be little hope of continuing permanently our benevolent societies on this plan; and still less of extending them as their friends and patrons anticipate. The auxiliaries that are organised seldom continue more than one or two years. There are so many such auxiliaries, and there is so much machinery attending them, that there is no hope of continuing them in permanent operation. And the labour of public agents is becoming so arduous; their responsibility so great; their service so ungrateful; and their success attended with so many obstructions; that it will not be easy to find men of suitable qualifications, and in sufficient numbers, who will consent to engage in this employment.

There is evidently a call for something to be done, which will, if possible, remedy these evils. Some plan should be adopted, including all these objects, that will be more simple—more economical—more extensive and efficient in its operations—more salutary in its effects upon our churches and the public; and which will afford a fairer prospect of permanent usefulness than that which has hitherto been pursued; and all this, I should hope, might be eventually realised, were the plan above proposed adopted in all our churches.

This principle seems an obvious one, that if our churches ought to support these benevolent institutions, they should come forward voluntarily, and raise the means of doing it. The labour and expense of public agents should not be needed for this purpose. Ministers ought to impress this duty upon their churches; church sessions should adopt the proper measures, and carry them into effect; and presbyteries should see that this duty is attended to in all its important branches. The principal labour of public agents in collecting funds for benevolent objects, is, evidently, to supply the deficiency of duty which belongs appropriately to ministers and churches. The "Plan of Benevolent Operations" proposes to remedy the evil, by engaging each church to perform its duty in this respect. And I have noticed, Sir, a still further improvement of this plan. Several Presbyteries, as I have observed from your paper, have recommended it to the churches in their connexion; and to provide for its being carried into efficient operation, they have appointed an executive committee, with authority to employ an agent, and provide for his support, whose duty it shall be to visit all their churches, to establish and continue successfully this plan of operations; and who shall devote all the time that can be spared from this service to the work of a domestic missionary, in supplying the feeble and destitute congregations, and doing all that can be done to build up the waste places; that the whole territory within the limits of the Presbytery may be brought into a state of religious organisation.

After this plan shall become regularly established, the churches, we would hope, will become so efficient in their operations, that but a small portion of the agent's time will be needed for benevolent objects; and that he will then, of course, be generally employed in the work of a domestic missionary.

The plan here proposed, in all its branches, is now in successful operation within the limits of two or three Presbyteries; and the benefits, we trust, resulting from these experiments, will be such, as will lead eventually to the extension of the plan into all our churches throughout this region of country.

PANTA ENERGETES.

For the Western Recorder.

MEMORANDA.

MR. EDITOR—Observing in your paper of August last, a few extracts from the memorandum book of a "Passenger," on a southern tour, I venture to send you a brief notice of some occurrences which took place in a course of travels during the past winter, through several of the New-England states.

Taking passage at ——, in the Pioneer stage, nothing occurred to interrupt the enjoyment of a pleasant ride, until we arrived at your village, when we were instantly surrounded by a gang of stage runners, offering to take us to Albany for any price from 8*s.* to 16*s.*; which, however, produced no other effect than to make us more decided in favour of the line in which we had commenced our journey. I was also happy to learn from the way-bill, that most of our passengers paid the full sum of $3.50, in face of the underbidding establishments. Our number varied from nine to fourteen. Our next stop was at H——, where we breakfasted. No objection was made among our mixed company to imploring the divine blessing on the bounties of Providence spread before us. We passed on pleasantly, without interruption, till the hour of dinner. Here, instead of being saluted with the brandy bottle, we had the gratification of a good cup of hot coffee. We proceeded onward with rapidity, and in about fourteen or fifteen hours from the time we left Utica, we were in Albany. We noticed but one driver who tasted of ardent spirits, and heard not a syllable of profane language during the ride. On contrasting this with former journies through the same district of country, I assure you I was led to many very pleasant reflections: Nor can I but indulge the hope, that the time is not far distant, when profaneness and intemperance are to be banished from our land.

Travelling eastward, the principal topics of conversation were Johnson's Sabbath report, temperance societies, and anti-masonry. Of the latter—since political men and office-seekers have taken it in hand—I will at present say nothing on either side. Johnson has his advocates, and his opposers, tho' the good sense of the New-Englanders, I think, is decidedly against him. Temperance, in all places, appears to be a prominent subject of conversation; and in most of the towns where I inquired, there are already formed societies on the principle of entire abstinence, embracing among their numbers many of the most wealthy and respectable farmers. Yet there are not wanting individuals, who raise their cries against the temperance measures; and among those who are or who pretend to be friendly to them, there are some few who will not join a society, lest they should thereby be denied the *privilege* of offering the liquid poison to such of their friends as may chance to relish it. Others hesitate, through the fear that if members, they should bring reproach upon the cause, by breaking good resolutions. And by such considerations as these, many in fact lend their influence on the side of intemperance.

The subject of vital religion has not been forgotten during this tour. Many places through which I passed have been, and still are, visited with the gentle outpourings of the Spirit of Grace. Ministers appear to be waking up to the great work in which they are engaged, and to feel that they must labour expressly for the salvation of souls.—The plain, pungent exhibition of truth is the weapon which they are wielding, with the earnest expectation that it will be the instrument of overthrowing the kingdom of the adversary, and of really and visibly advancing the cause of the Redeemer.

The first Sabbath in the month of ——, I think, was the most solemn day I ever witnessed. It was communion season. The clergyman, instead of dismissing the congregation, as is usual, after closing the morning service, called upon the candidates for admission into the church to present themselves, and addressed them upon the importance of the act in which they were about to engage. After speaking of the obligations which would devolve upon them as professing Christians, he continued his address, as nearly as I can recollect, in the following language:—

"You will remember that the eye of the world is upon you, and that you are bound to set such an example as it will be safe for others to follow. But if you will really do the will of God, and gain the approbation of HIM, through whose blood you hope to be saved, do not expect for a moment, that you can please the men of the world. If they have called the master of the house Beelzebub, rely upon it they will bestow no very friendly epithet upon you. If you please God, then as sure as there is truth in the words of Christ, the world will be your enemy. You will have duties to perform which will make them hate you—duties from which every feeling of human nature will recoil. But O, my brethren, shrink not from the cross, if you ever intend to wear the crown. When Christians meet to pray for Zion, and for the glory of Zion's God, let nothing but absolute impossibility keep you away from the scene; and when requested by others to lead in the devotions of such a place, *I solemnly charge you*, in the name of my Master, never to let any vain excuse escape your lips. You *can* pray; and nothing but a want of love to Christ, or an unholy pride, which makes you ashamed to bear the reproaches of the world, will *keep* you from praying. O, it grieves me to the heart, when I hear a christian brother refuse to open his lips in prayer to God. It shows that something is not right with him; that he regards the cause of Christ too little, and the world too much. It shows that in this thing he is more ready to please Satan than Jesus Christ. If you value your own spiritual enjoyment and growth in grace; if you value the prosperity of your Redeemer's kingdom; if you value the eternal interests of souls, which may be destroyed through the influence of a bad example from you, as professing Christians, begin your life anew, with a solemn determination, in the strength of God, that you will never unnecessarily absent yourselves from any place where Christians meet to do any thing for the cause of Christ; and that you will never shrink from bearing your part in all the duties which ought to be performed. It is of vital importance to your happiness, as Christians, that you come fully up to a high standard of christian feeling and action; and if you would at last lie down peacefully upon the bed of death, and find no thorns in your dying pillow, see to it that your unfaithfulness never plunges a dagger in the heart of your Saviour's cause. The present is a day in which much will be demanded of you, as professors of religion; a day in which the slothful Christian cannot live at ease. Desert the cause which you this day espouse, and Christians will weep over you, and an ungodly world will look upon you with contempt. There is at this day no lurking place, where an unfaithful Christian can go to sleep and be at rest. Wherever he may attempt to lay his drowsy head, the faithful preacher of the gospel will place a pillow of thorns; and if he be not dead to feeling, conscience, with her ten thousand voices, will be continually denouncing him as a deserter from duty, a traitor to his Lord; and the Holy Spirit, with his powerful influences, will be harrowing up his soul to the pangs of remorse. If, then, you would pass your lives with that peace of mind, without which there can be no enjoyment, set out as Christians to be faithful in every duty, and follow your determination with unbending aim. Raise high your standard of christian excellence. Make not imperfect, sinful man your pattern; but follow on after His example and His precepts, who has said—Be ye perfect, as your Father in heaven is perfect. You are now just stepping upon the stage of life; and the amount of good that you *may* be the means of doing, should you be permitted to complete your three score years and ten, is more than you can estimate. On the contrary, you will have it in your power, as *professors*, to do an injury which can be written only in the eternal history of the dying soul; for you will be able to lead more souls to hell, than if you had never thus publicly given yourselves to the cause of Christ. O, had I the power, I would, on this sacred spot, utter an appeal which should ring in your ears until you reach the gate of heaven, to be faithful—faithful to Him whom you have this day made the Captain of your salvation. If you would do this, pray. Pray without ceasing. Pray always with all prayer; and never, never relax your exertions. Live near to God, until death release you from your warfare on earth, and raise you to a throne in heaven. Then, and not till then, you may be at rest. Then, and not till then, you may lay aside your armour, and reap the reward of victory over Satan and sin. But until that time, with your helmet and your shield, and with the sword of the Spirit, which is the word of God, I solemnly charge you, in the name of Zion's King, to fight manfully the battles of the Lord."

Here he closed his remarks, with a most thrilling address to the impenitent.

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I now found myself again in Albany.—Here, also, is an interesting state of things. There are some inquiring what they shall do to be saved; and a few indulging the hope that they are born again.

Here, again, we were infested with stage runners. One of them gave us the *biography* of the projector of the Pioneer, and of most of its present owners; and I know not but he would have continued his observations until the present time, had not one of our company informed us that the said runner had run away from the town in which he resided a few months since.

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But, Mr. Editor, I must now take leave of you for the present, wishing you success in your exertions to expose in their true light all the errors of the day; and desiring that you may have the pleasure of seeing the great work of reform go forward, till our country shall become that happy land whose God is the Lord.

A PIONEER PASSENGER.

Reported for the Journal of Commerce.

A SUPPOSED LAW CASE,

WITH A CONJECTURAL OPINION OF THE COURT.

Supreme Court of the United States.

MERCHANT vs. GOODMAN. } Error from the Circuit Court of the District of Columbia.

This suit was for damages, for refusing to deliver a letter from the post-office on Sabbath morning. Judgment below was entered by consent, subject to the opinion of the supreme court, on a case stating the following facts: Defendant was postmaster in the D. C. Plaintiff called on Sabbath morning for a letter then in the office, which defendant refused to deliver, on the ground that he could not conscientiously transact business on the christian Sabbath. The letter contained intelligence of a mercantile nature, which plaintiff might have availed himself of to great advantage, could he have obtained it on Sabbath morning.

The case was argued at great length on Saturday, and the Chief Justice delivered the opinion of the court on Monday morning, as follows:—

The history of jurisprudence in no country has ever furnished a more interesting or delicate question, than that which now calls for the decision of this court. The whole cause turns upon the single point, whether the 11th section of the post-office law is binding upon the postmaster, so far as to oblige him to keep his post-office open on the Sabbath.

The law admits of no doubtful construction, and the only defence set up is, that it is contrary to the precepts of christianity, and unconstitutional, and consequently void.

The first question which presents itself to the court is, whether an act of Congress which requires our citizens to violate the precepts of christianity, is void.

No nation, either ancient or modern, (with the monitory exception of *revolutionary* France), ever attempted to organise a government without recognising some religion, and no government ever existed in any civilised nation, which did not acknowledge itself bound by the religion of the nation over which it presided. *Jurisprudentia est Divinarum atque humanarum rerum notitia*, was a maxim of the ancient philosophers and law-givers. (Dig. b. 1. 10. 2. Cic. De Legibus. b. 2. passim). In accordance with this principle, every christian nation on the other side of the Atlantic, considers christianity as the very foundation of its political institutions. Great-Britain, the nation from which we are descended, has engrafted her constitution and laws upon it, and acknowledged its authority paramount to all human enactments. In the case of the *King* vs. *Wolston*, (*Strange* 834), the court of King's bench would not suffer it to be debated, whether defaming christianity was not an offence punishable at common law; alledging that whatever struck at the root of the christian religion tended to dissolve civil government. So in *Taylor's* case, (1 Vent. 293. 3 *Keb.* 607. *Tremain's Pleas of the Crown*, 226, *S. C.*) the court of King's bench said that christianity was a part of the law of the land. The same doctrine was recognised by Lord Kenyon in July, 1797, in the case of the *King* vs. *Williams*, for the publication of *Paine's Age of Reason*.

But it has been said by counsel, that we form an exception to the general rule. Our government, we are told, is free from *religious* tests and *religious establishments;* and is not bound by one religion more than another. It is truly the happiness and glory of our country, that it has cast off the *intolerance* of a *bigoted and narrow-minded priesthood*, as well as the *imperious claims of a regal master*. But it by no means follows, that it has so entirely *repudiated* christianity, that the authority of Jehovah must not be acknowledged in our *halls of legislation*. We might as well argue that because our country had rejected the regal form of government, she acknowledged the necessity of no rule or authority, as that because she had cast off the English *religious establishment*, she refused to acknowledge the authority of any religion. Our fathers had tasted the bitterness of religious persecution. They had seen the perverted authority of heaven used as an instrument of oppression; but to have sought a remedy for this evil by shutting out religion from the government, would have been as wild an experiment as to have shut out the vital air from their habitations because it was sometimes infected with disease and death. An absurdity is not to be gratuitously charged upon the fathers of *American independence*. They knew how to guard against the abuses of government, without abolishing all rule and authority, and they knew, too, how to guard against religious oppression, without throwing the reins loose upon the neck of the lusts of men, by delivering them from the fear of God, or drawing down the judgments of heaven upon their country, by refusing to acknowledge the authority of the Eternal. In their constitution they abolished religious *tests* and religious *establishments*, and guaranteed to every citizen, the undisturbed enjoyment of his religious opinion; but they could not have intended to strike at the root of all moral obligation, by placing the departments of government from under the authority of the divine law. The most celebrated lawyers, both of the ancient and modern schools, consider the morality of nations and individuals as standing upon the same ground, and depending upon the same system. This doctrine is dictated by common sense, and results from the nature of things. Nations, in their political capacity, are moral persons; and as such, must be the subjects of moral government, and have some rule of moral action. But what rule can they have, if they refuse to be subject to the "King of Kings," or Governor of nations? The Almighty, in the second Psalm, calls upon the judges or rulers of the earth, to "*serve the Lord with fear, and rejoice with trembling.*" And not only so, but to "kiss the Son," or recognise the christian system, lest they "*perish from the way, when his wrath is kindled but a little.*" Here is an explicit claim made by the Sovereign of the Universe, to all nations in their political capacity; and who shall disannul it? Shall we be hardy enough to adopt the language of the heathen in the same Psalm, and say, respecting the Lord and respecting his Anointed, "Let us break their bonds and cast away their cords from us?" Or shall we say in the language of the infatuated King of Egypt, "Who is the Lord, that we should obey his voice?" Such was the language of the French revolutionists, and such is the language of those reckless men who would persuade us that our government is not bound by the precepts of christianity. But such was not the language of our pious forefathers. Their entire history, from their first settlement in this country, and all their public acts up to the adoption of the federal constitution, shew them to have been a christian people; and as there is nothing to contradict this in the charter of their government, we are bound to conclude that it was their intention to establish a christian republic, free indeed from the thraldom of *tests* and *establishments*, but under the moral discipline of the religion of the cross. We are supported in this conclusion by the public acts of the nation, ever since the adoption of the federal constitution. Religious worship has been required by law in the army and the navy, while both houses of Congress have annually selected their chaplains from the christian ministry. The question then returns, whether in this christian nation, the legislature is clothed with authority to require our citizens to violate the precepts of christianity. If this authority is granted them, our religious liberty is in their hands, and the American people hold their dearest privileges as a matter of courtesy, at the will of the Congress of the United States. If they possess this power, they must have derived it either from heaven or of men; but as heaven would not, and as man could not, confer such power upon any one, it is clear that they do not possess it.

The next question for the consideration of the court is, whether the law, under which the plaintiff below claims, is manifestly contrary to the precepts of christianity; or, in other words, whether it requires any of our citizens to violate the precepts of our holy religion? It will not be denied, that the 11th section of this law requires postmasters to transact secular business upon the first day of the week. The only point then is, whether the first day of the week is the christian Sabbath? This point has been long since settled by the voice of every christian nation in the world. Though the Sabbath has been shamefully secularised and abused by most of the nations of christendom, yet they have all acknowledged the first day of the week to be a Sabbath of the Lord. In the case of *Swan* vs. *Broom*, (Bur. 1595), Lord Mansfield declares, that as early as 517, a canon was made to prevent judicial business being done on the Lord's day, or first day of the week; that this canon was made a part of the imperial constitution by *Theodosius;* re-decreed or adopted by the Emperors *Carolus* and *Ludovicus;* taken into the body of the canon law by *Gratian;* and afterwards confirmed by *William the Conqueror* and *Henry the Second;* and so became a part of the common law. Nor is the first day of the week, as a Sabbath of rest, unknown to our constitution. In the 7th section of the first article, that instrument explicitly recognises it, and provides for the President of the United States being freed from executive business on that day.

The question being then settled that the first day of the week is the christian Sabbath, the law in question requires the citizens of these United States to violate the acknowledged precepts of christianity, and thus comes directly in contact with the divine authority.

The only remaining question is, as to the constitutionality of the act in question.

The first article of the amendments of the constitution guarantees to every citizen the free exercise of religion. The law in question prohibits postmasters from keeping the Sabbath day holy. Under this law, no man who believes in the holiness of the Sabbath can enjoy the free exercise of his religion without giving up, or being deprived of, a part of his franchises as a citizen. The people of these United States have as much right to enjoy the honours and emoluments of office, when appointed thereto by the proper authority, as they have to enjoy a freehold estate, when they become lawfully possessed of land in fee; and it is as much a breach of the constitution to require them to violate the Sabbath, or be excluded from office, as to require them to give up their freeholds, or labour on the Lord's day. The right of keeping the Sabbath is a part of our religious liberty. The right of holding an office, when regularly appointed thereto, is one of the civil rights of an American citizen. Both of these rights are guaranteed by the constitution, and yet it is obvious that both cannot be enjoyed under the 11th section of the post-office law. But this is not the only constitutional objection to the law in question. The third section of the sixth article in the constitution provides, that *no religious test shall ever be required, as a qualification for any office or public trust under the United States.* The law under consideration requires every citizen, before he can become a post-master, to obligate himself to violate the Sabbath uniformly, as long as he may continue in office. Now there can be no doubt, that if Congress should pass a law requiring every man who would be a postmaster to obligate himself uniformly to keep the Sabbath day holy, as the only condition upon which he might hold the office, it would be a violation of the last mentioned provision of the constitution; and the whole country would be in a state of alarm. But if it would be a violation of the constitution to require men to obligate themselves to keep the law of God as a qualification for office, it can be no less a violation of the provision of that instrument to require them to obligate themselves to break it. The rights of a Christian are as much secured by the charter of our liberties as the rights of an Atheist, and if Congress are restrained from establishing a test for office which would exclude the latter, they can have no right to establish one which will exclude the former.

The court are of opinion that the 11th section of the post-office law is inconsistent with the precepts of christianity, and contrary to the constitution of the United States, and that so much of it as requires postmasters to deliver letters on the Sabbath, is void and of no authority. The judgment must therefore be set aside.

From the New-York Observer.

A TALENT BURIED.

"And I was afraid, and went and hid thy talent in the earth."

There is one talent committed to the care of professing Christians, so badly employed, or rather so seldom employed at all, that it may be a serious question how they will escape the doom of the servant who uttered the unbelieving speech here quoted. It is the talent of speaking for God.

Great numbers seem *afraid* to do this; and so they hide their Lord's money. How many do not for months speak to a fellow Christian about any thing more than the circumstantials of religion; as to comment upon a preacher's delivery, or to discuss some article of religious intelligence; never once coming to religion as a business of life and death between the soul and God. Their feelings have not kindled into rapture while discoursing of a Saviour's love, or soared above the perishable dust of earth while speaking of heavenly joys. They have scarcely been heard to utter a note of praise, in view of that love with which God loved the world when "he gave his only begotten Son to die for it." Such persons seem to differ essentially from those mentioned by Malachi, who "spake often one to another" upon subjects no doubt suitable for those "who feared the Lord." And if they differ so much in character, may they not fear a corresponding difference, when the Lord makes up his jewels?

A common deficiency of professing Christians in regard to another modification of the talent under consideration, calls for serious attention. A neglect of warning sinners prevails in the church to an alarming extent. This assertion needs no support by reference to facts; for those who have suffered as much as the writer from the lashes of conscience, will not look abroad for those to whom they may apply these remarks. Those who have not suffered thus, if the escape has been the result of indifference, will feel little concerned in this subject; and if faithfulness has shielded them, they have too often lamented the evil in question to need any hints as to its prevalency.

But how shall we account for the acknowledged fact? These reasons may perhaps be assigned. 1st. A want of concern for the souls of sinners. 2d. Fear of man. 3d. The belief that it is of no avail to warn sinners.

Those to whom the first reason may apply, ought seriously to inquire, whether they have any evidence of union with Him who so often wept over sinners while on earth; who felt such concern for them, though rebels against his Father's government, as to leave the realms of bliss, to suffer and die for their salvation.

To those who fear man, the command-

ment is, "Fear ye not the reproach of men, neither be afraid of their revilings, for the moth shall eat them up like a garment."—Again, the Lord says, "I, even I, am he that comforteth you: Who art thou, that thou shouldest be afraid of a man, that shall die?" Isa. ii, 7, 8, 12. Besides, "the fear of man bringeth a snare;" and who would willingly be caught in so visible a snare as this?

Once more. Is it of no avail to warn sinners? Is there no probability that we may be the means of awakening them to a sense of their wretched situation as condemned sinners? To answer this in the negative, would be not only to dishonour the truth and word of God, by denying his power, like a hammer, to break in pieces the flinty rock, but to shut our eyes against the experience of every day. How often is a word spoken in season blessed to the conversion of a soul! Instances will occur to every reader's mind. Besides, did Christians fear for the condition of sinners, the slightest prospect of arousing them would be caught with earnestness. But I need not dwell upon this point; for those who look upon sinners as condemned criminals, and know how often they are persuaded to accept pardon, will hardly fail often to urge them to do so. Those who do not feel, will find abundance of reason for their own backwardness.

But a day of reckoning will come. We must then give an account of our use of the talent of which we have spoken. How many may see at the bar of God, numbers who by their warnings might have been saved from eternal death. Let every professor of religion seriously inquire, whether either of the reasons stated above, will, at the bar of God, be found a satisfactory excuse for neglect of dying sinners.

From the New-York Observer.

NEW-YORK CITY TEMPERANCE SOCIETY.

According to public notice, a very large and respectable meeting was held at the Masonic Hall, on Monday evening, for the formation of a Society auxiliary to the American Society for the Promotion of Temperance. The Hon. Cadwallader D. Colden was called to the chair, and Mr. John W. Leavitt appointed Secretary. The meeting was addressed by Seth P. Staples, Esq. and Rev. Mr. Hewitt, Secretary of the American Temperance Society.

The remarks and statements of Mr. Hewitt were listened to with deep interest. He proved by a reference to *facts*, that the sacrifice demanded of the temperate by the principle of entire abstinence, can be at most only that of a useless and indeed a pernicious indulgence. To the highest enjoyment of health and muscular energy, it is necessary to act on this principle. From the schools that exist in England for the training of prize-fighters—in whom the perfection of muscular strength and activity is aimed at—ardent spirits are entirely excluded, and even ale is very rarely allowed. No use is made of ardent spirits in the state-prisons at Auburn, N. Y. Middletown, Ct. and Concord, N. H. The result is, that even constitutions broken down by intemperance, are restored to healthfulness and vigour. The Roman soldier, who fought the battles of his country with a weight of armour which a modern rum-drinker could hardly stand under, drank nothing stronger than vinegar and water. And multitudes of farmers and mechanics—men engaged in hard labour of all kinds, and exposed to heat and cold and wet of every degree, have made fair trial of the plan of entire abstinence, and with one voice declare themselves gainers by it, in every respect. The sacrifice to be made, therefore, is only that of a pleasurable but injurious excitement.

Mr. H. adverted to the success which had already crowned exertions made on this principle. Temperance Societies to the number of 300 had been reported, and such information received respecting others, as to warrant the assertion that as many as 600, consisting of from 10 to 400 members each, were already in existence in the United States. These societies at first generally consist of a few members only; but the certainty and rapidity with which they gain adherents from the surrounding population is a striking proof of its excellence, and a most gratifying indication of the coming triumph of the system pursued. In the lower part of Middlesex county, Connecticut, 612 men have agreed, since September last, to abstain entirely from distilled spirits as a drink for refreshment. The result is, that very many who are not members of the association, conform much in practice to its principles; dram-drinking at stores is almost wholly abolished; and tipplers and rum bottles are seldom seen by the light of day. Merchants have banished ardent spirits from their stores; and in one town, where there were last year nine persons who retailed it, there is now not one. In the western part of this state, the reform has been astonishing; and there is no state in the Union where it has not commenced. At least 1,500 merchants and distillers, Mr. H. said, had discontinued all traffic in the poison, from conscientious motives. The reform commences with the respectable; they are reforming fashion, and bringing public opinion—a power stronger than government and law—to bear directly and irresistibly against the evil they are endeavouring to put down.

After listening to Mr. H. the meeting resolved on the formation of a Temperance Society, which was immediately organised. We understand that 180 individuals became members on the spot, and subscribed to the funds of the Society something more than $300.

INTELLIGENCE.

RELIGION IN HOLLAND.

The following representation of the state of religion in Holland is taken from a Leyden paper:—

In Holland the equality and good fellowship existing between the different religious sects are equally delightful and instructive. No religious test is there applied to the candidate for office, and no inquiry made, farther than as to his aptitude for the post which he seeks to fill. So far does this harmony extend, that it is no uncommon thing for one sect to borrow the place of religious worship of another; and ministers of different religious persuasions have the honour in turn, of preaching before the royal family and the court. As no one religious body is particularly elevated, so no one is particularly degraded, and there is a universal interchange of mutual respect. The pay of all the ministers of the different persuasions is equally provided for by the government, which makes no distinction between the Mennonite and the Roman Catholic; between the Calvinists, who are many, and the Remonstrants, who are few. The latter is by far the smallest of the Dutch sects, and probably does not consist of more than three thousand persons, though the popular eloquence of some of their preachers causes their churches to be frequently crowded. The number of Lutherans is about 300,000; of the reformed church, 1,300,000; and the remainder of the population are Catholics, with the exception of not a very considerable number of Jews.

It is no uncommon thing for Jews to sit as representatives in the chambers; and at Amsterdam, there have been for a long time Jews among the local senators. In Flanders *all* the protestant sects are blended in *one*, which is called the protestant church, but the number of Protestants, as compared with the Catholics, is very inconsiderable."

From the German Reformed Magazine.

GERMANY.

We have just received from Berlin a series of the Neuste Nachrichten aus Dem Reiche Gottes, (monthly missionary papers), for the years 1826, '27, and '28, to the August number. We shall make some extracts:—

DUSSELTHRAL.—The worthy Count Von der Reche still perseveres in his exertions for the welfare of the children of Abraham; exhibiting a genuine example of christian perseverance. If we look around among the christian brethren, who have taken a heartfelt interest in the concerns of the Jews, we shall find more or less whose zeal begin to decline as soon as they experience serious difficulties. But who among the German friends of the Jews has had more painful experience than Count Von der Reche? Who has become better acquainted with the depravity of the Jews? And yet he perseveres unmoved! The man who has himself been in a situation where he has received frequent applications from Jews converted to christianity, for assistance or direction in learning some trade, will heartily thank God, that one such institution exists, which, whatever may be its deficiencies, is still the only resource to which we can direct a converted Jew.

We will here communicate some circumstances respecting the institution, which occurred early in this year. On the 4th of January, the Count thus writes to the English Society:—"Your kind letter, in which you inform that an unknown friend had presented £50 to my institution, came just at the time when a heavy demand was upon me; so that I again experience how faithfully the Lord provides for those who serve him and depend entirely upon him. I rejoice that almost all the information I can give respecting my institution for proselytes is of a favourable character. It becomes daily more evident, that the method I pursue is appropriate and salutary. Those, who are not entirely sincere and earnest in their attention to christianity, cannot in fact remain long with me; for they have here no possible means of advancing their temporal interests. I have now on an average from 30 to 50, notwithstanding many left me during the last summer to seek employment elsewhere. Many others make application, to whom I would gladly afford assistance, if the means were furnished me."

From the Baptist Register.

MASSENA, *March* 10, 1829.

DEAR SIR—I transmit to you an interesting account of the triumphant death of Miss MARTHA D. EMERSON, daughter of William Emerson, of Sacket's Harbour, of this state, who departed this life on the 4th of March, at the residence of her brother-in-law, Col. Uriel H. Orvis, of this village, after an illness of forty-eight hours.

Miss Emerson was a member of the baptist church in this place. She possessed an amiable disposition, with the highest regard for the word of God, and the profoundest reverence for the authority of her Saviour. Adorning her profession by a well ordered life and conversation, she continued a comfort to her friends, a blessing to society, and an honour to the cause of Christ, until the Lord was pleased to remove her from a world of sorrow, tribulation and anguish, to a better habitation in the bosom of her God.

In her last illness, she exhibited the worth of religion. Being deeply impressed from the first that her hour was come, she seemed to relinquish the world, and all its toys, for that more substantial bliss in Jesus Christ, Her mind at first was a little clouded; but soon the mist was dissolved, and the pure ray of her Saviour's love beamed preciously into her soul; and (to use her own expression) she "enjoyed that peace of mind, that heavenly felicity, which was indescribable." She continued to enjoy a heavenly frame of mind, although racked by the most excruciating pain until the last; expressing a full confidence in the righteousness of her Saviour, and a regret for not having done more for her Redeemer's cause. She bade her friends an affectionate farewell, exhorting all her young companions to look to Jesus for mercy; and after joining with us in our devotions, she sang a part of a hymn expressive of her confidence in God, and selected the 5th verse of the 31st Psalm, for the text of her funeral sermon. She directed that her property should be given to the Missionary Society; and then her rejoicing spirit burst its tenement of clay, and as we trust, entered into the joy of her Lord; and we can truly say, "The memory of the just is blessed." "Blessed are the dead, who die in the Lord." Thus departed one of the most brilliant ornaments of our church, in the 19th year of her age. Your's, in Christ,

SYLVESTER S. PARR.

Indians in Lower-Canada.—We hear with satisfaction, that great good is doing among the Indians in the upper province. It was stated at a public meeting lately held in York, that upwards of a thousand of those red men have renounced their former habits of intemperance, and are wishing to be instructed in the cultivation of the soil and in the useful arts of life.

We are informed, that the agent of the Society for promoting education and industry among the Indians and destitute in Canada, has recently returned from a visit to these Indians, where he states the field is ready for many labourers. Pious farmers and mechanics are greatly needed to assist in carrying on this good work; but none need apply who will not conform to the rules and regulations now established in those places where schools and missions have commenced. It is very gratifying to hear that a general feeling is excited in favour of those long neglected people. Should schools be opened in all the tribes of Indians, on the plan of "uniting labour with mental cultivation," the effect would be excellent, among the Indians and labouring classes of society.—*Montreal Herald.*

Human Sacrifices in India.—The London *Congregational Magazine*, for January last, informs us that a Society was formed in the city of Coventry, in December last, for the abolition of this inhuman custom.—*Philadelphian.*

Board of Education, of the Presbyterian Church.—Five persons have engaged $100 each for 10 years, provided 50 pledges in all be obtained, for educating pious youth for the gospel ministry. The Board have appointed an Executive Committee, who are to manage the future operations of the Board under their direction. This committee consists of Ezra Stiles Ely, Alexander Henry, Wm. M. Engles, John Stille and John McMullin. The Board have also resolved to invite Rev. Jacob J. Janeway, D. D. to become general agent, and Mr. Nicholas Murray, assistant. This arrangement looks like taking up the business of educating ministers in earnest. Dr. Janeway has very recently removed from Philadelphia to Pittsburgh, and become a professor in the Western Theological Seminary.

Seventh-day Baptists.—We have now before us the minutes of the last year's General Conference of this peculiar denomination. Their meeting was held in Piscataway, N. J. and the whole number of additions for the year preceding their conference, was *two hundred and thirty-five.* Their entire number is *three thousand and thirty-five.*—*Col. Star.*

Western Theological Seminary.—Mr. Thomas Patterson, of Bethany congregation, has endowed a professorship in the seminary, by a donation of $2000. He has announced his intention to increase his subscription to $1250.

Parochial Funds.—The congregational society of Andover, at a late meeting, constituted a permanent fund, amounting to $5,000, for supporting the ministry of the gospel in that place. At the same meeting they unanimously invited the Rev. Alpha Miller, to become their pastor.—*Con. Obs.*

Extempore Preaching, by which is meant that method of preaching which excludes, not premeditation, study, arrangement, but only the *writing out* of whatever is spoken, was universal in the ministry of the gospel, from the apostles to the reformation. In no churches but the protestant episcopal of Great-Britain and America, has it, to this day, been generally abandoned. It is remarked by the author of the Memoir of Richmond, that "neither in the Roman, Lutheran, or reformed church, neither in France, the Netherlands, Switzerland, or Germany, does the practice of written sermons generally prevail."—*Phil. Rec.*

Perseverance.—We find in the Traveller, an account of Rev. William Davy, of Devonshire, in England, who finished with his own hands the printing of twenty-six volumes of a system of divinity. He commenced in 1795, with sufficient worn out and cast off types, which he procured from a country printing-office, to set up two pages; at which rate he continued till the year 1807, when he had completed *fourteen copies* of the whole twenty-six volumes.

The Bengal Chronicle mentions the death of Bishop James. He is eulogised as a gentleman of amiable and exemplary character, of polished manners, of deep and varied acquirements as a scholar, and of unwearied assiduity in the discharge of his clerical functions. He has soon followed his predecessors, Middleton and Heber, to the grave.

Rev. Phineas Cooke, of Acworth, was dismissed, Feb. 28th, from his pastoral relation to the congregational church and society in that place, by a mutual council, invited from the neighbouring towns.—*N. H. Obs.*

At the late meeting of the south consociation of Litchfield county, held in this town, Rev. Benjamin F. Stanton, of Bethlem, was dismissed from his pastoral connection with the church in that town.—*Litch. Enq.*

Judge Hooker, of Springfield, Mass. died on the 7th inst. aged about 69. He was among the oldest and most active members of the American Board for Foreign Missions. But we notice his death more particularly, to say (what is not less to his praise) that he continued, to the close of his life, a humble teacher of a class in the Sabbath school.—*Conn. Obs.*

It is said that already there are connected with the English established church, more than thirty faithful evangelical ministers, who were formerly officers in the navy.

A volume of travels, prepared by the late John Lewis Burckhardt, is about to be presented to the public, by authority of the London African Association. It will consist of his travels in Arabia, comprehending the Hedjaz, or holy land of the Mussulmans, the territory most difficult of access to Christians.

HOME MISSIONS.

Extract of a letter from a missionary, to the editor of the Western Recorder, dated at ——, March 23, 1829:—

"When I first came into this region, Christians were so stupid and worldly, and worldlings were so heedless about the things of religion, that little could be done. I have, through the past winter, employed nearly all my time in visiting the people from house to house, and ceased not to warn them day and night to flee from the wrath to come. There is now, I think, a different state of things. Christians appear to feel more, and pray more. My congregations are crowded. Much solemnity and attention is manifested. But whether any more definite fruits will soon appear, we know not.—This is a dark region. Ignorance, poverty and parsimony, all combine to shut out religious instruction."

REVIVALS.

For the Western Recorder.

MR. EDITOR—In your paper of the 24th of March, I observed a notice, under the head of revivals, that an interesting state of things existed in this village; that a general solemnity had been witnessed, &c.

It is not known to me from what source you derived this information; but as it is now before the christian public, and as different *verbal* accounts have gone abroad in relation to the awakening among us, I think it my duty, for the honour of Zion's cause, to say that your statement was *true;* and that more might have been added. The revival in this place, is not so much in the village, as in other parts of the congregation. It commenced in the *session* near the close of the last year, and while silently extending in the church, was but little noticed, until the first day of the new year, which was observed as a season of fasting, humiliation and prayer before God. At the meeting on that day, the animating fact was apparent, that the Holy Spirit was indeed among us, softening the hearts of professors, and exciting anxiety for the salvation of sinners. Unusual numbers were present. Free confessions of backsliding and want of brotherly kindness and charity, were made; the prayers offered, earnest and humble; while uncommon solemnity of mind and tenderness of feeling, with falling tears, seemed to pervade the assembly. It was truly a season of more than ordinary interest, and will doubtless be long remembered by many who were permitted to participate in its refreshing influence. There appeared indubitable evidence that "the power of God was present, to heal" the wounds of Zion; and that soon we should witness sinners in anguish of spirit, feeling their need of *the balm of Gilead and the great Physician of souls.*

From that day to the present, there has been more engagedness in prayer, and corresponding exertions in the church, for the advancement of the Redeemer's kingdom, both at home and abroad. The brethren have appeared to be increasingly influenced by the spirit contained in the directions of the Apostle to the Colossian church—"Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering—forbearing one another, and forgiving one another. If any man have a quarrel against any, even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts; to the which, also, ye are called in *one body;* and be ye thankful."

The congregation, on the Sabbath, has increased in numbers and attention to the word. Evening meetings have been well attended—often much crowded, and uniformly solemn. Within a few weeks past, the *solemnity* has apparently increased; and more prominent and interesting cases of awakening and hopeful conversion have come to our knowledge than we had before witnessed. Among this number, are *heads of families.* The work has not been rapid nor powerful in its progress; rather like the silent and refreshing *dew,* than like the copious, rushing *shower.* Its features, though not of the prominent kind, are of an interesting aspect; such as only the power of the Holy Spirit could form. In the language of another—"This certainly looks like the finger of God!" Although it has thus far been limited, in its *visible* effects, and the *number* of its apparent subjects, in comparison with what has been experienced in many other places; yet its fruits are precious, in various respects, and will, it is believed, remain to the glory of their divine Author, and the good of this people. A few of the first subjects have united with the church; and others are expecting to unite, at a suitable season. The exact number of hopeful conversions I do not know; nor does any one among us. It has been my design to keep myself and others ignorant on this subject, as I consider *numerical* calculations, in the time of a revival, productive of *evil.* I have thought it sufficient for both the friends and the enemies of the Redeemer, to know the general and solemn fact, that *the Holy Spirit of God, by which souls are sealed unto the day of redemption,* was among us, in a special manner, convincing sinners of their guilt and exposure to endless misery while impenitent, and converting *some* to the knowledge and obedience of the truth as it is in Jesus.

I remain your's, &c.

SAMUEL W. BRACE.

Skaneateles, April 8, 1829.

In Burmah.—The editors of the American Baptist Magazine have received a letter from Rev. Mr. Boardman, missionary in Burmah, dated at Tavoy, August 9, 1828, in which he gives a very pleasing account of a happy attention to religion in several portions of that country. The following is from a letter of Mr. Boardman. It will be recollected that Tavoy is the new mission station now occupied by Mr. and Mrs. Boardman:—

"The last fortnight has been among the happiest of my life. Besides having heard twice from my dear native land, that our friends are well, and that the Lord is still visiting the churches with plentiful showers of his grace, and exciting his people to labour and pray for the diffusion of the blessings of the gospel throughout all lands, I have had the satisfaction of baptising two persons, the fruits of the mission to this place. One of them is a very intelligent and amiable Chinese youth, who, amidst opposition and scorn from his countrymen, who are numerous here, has ventured to renounce his vain idols, and put on the Lord Jesus Christ. The other person is a learned Burman, who, in respect to intellectual powers, eloquence, and acquaintance with the Burman scriptures, is excelled by few men in town. The opposition which he has experienced from his countrymen is the most violent and abusive; but he says calmly, "I regard not their opposition nor their hatred. I have examined for myself, and my mind is decided. If they revile me, let them revile; if they will kill, let them kill. I fear not death. I will love and pray for my enemies."

"The ordinance was administered last Lord's day, in a tank adjacent to a venerated pagoda, which points its spire of gilded blasphemy towards the heavens. You can imagine, better than I can describe, the joy occasioned by this event. I am happy to add that the attention to Christian instruction is evidently increasing.

"But I have not told you the whole occasion of our joy. Yesterday we received letters from Maulauing, containing the cheering intelligence, that the Holy Spirit is poured out on that station; that five persons were recently baptised there, and several more gave good evidence of true grace. The influences of the Spirit seem to be felt more particularly in the girls' school, which, while we were all together at Maulaming, was under the united management of Mrs. Wade and my beloved partner. Several of the children have obtained a hope of pardoning grace; two of them are among the baptised. O what thanks are due to the blessed Redeemer for such displays of his grace. Our hearts are full; but still long for more.

"You have doubtless heard that according to the latest intelligence at Rangoon, fifteen persons there, without enjoying the labours of a foreign missionary, have recently avowed their belief in Christ, and their desire to be baptised.

"Unite with us, dear brethren, in the most devout thanksgiving to that God, who, after hiding himself so long behind a cloud of mysterious and afflictive events, is now shining forth in his majesty and grace."

Boston.—The following is an extract of a letter from Boston, published in the Washington Register: "The work of grace with which this city has been favored more than two years, still continues. Park street, Hanover, Union and Green-street churches, are particularly favoured at the present time. The new societies in Salem and Pine streets, have pleasing prospects. The church, too, in South Boston, has nearly doubled its number of members within the last two years. Old South church has been much enlarged since the revival commenced.

"The general system of means in these churches, I believe, is as follows:—"After preaching on the Sabbath, a meeting for inquiry in the evening is held, and a corresponding meeting for prayer. On Tuesday evening, lectures in the respective vestries, intended particularly for the impenitent. On Friday evening, church meetings for prayer and spiritual improvement, intended more particularly for the churches.

"There has been very little variation in this general system of means, for nearly three years, except that in some of the churches, more particularly the new churches, there have been not unfrequently Sabbath evening lectures, instead of inquiry meetings."

Preston, Conn.—We understand that a revival commenced last October, in the first society in Preston, under the pastoral care of Rev. Augustus B. Collins. The number of hopeful converts is from fifty to sixty. Thirty-two have recently been added to the church. The revival appears to be still advancing.—*Con. Obs.*

Hoosick Falls, N. Y.—On the 12th of January, I was permitted to write in my journal, "There can be no doubt that God has commenced a work of grace in this town. Many more attended the inquiry meeting this evening than have previously done. The convictions of some sinners were deep, and bear incontestible marks of being made by the Holy Spirit." During the week a married lady called to tell me, *what a Saviour she had found.* Since that time the work has advanced; but not with that power & majesty we desire. An unusual thoughtfulness is spreading through the village.

Last Thursday was set apart as a day of fasting, humiliation and prayer. This day was rendered very interesting by hearing three young men declare the goodness of God, in recently enlightening their minds, and changing their hearts. They were all lately from Great-Britian; one from Ireland, and two from Scotland. They seemed to feel that they were no more strangers and foreigners, but fellow-citizens with the saints and of the household of God. We could not but thank God and take courage. *Home Miss.*

Frederick, Md.—We learn from Frederick, that a work of divine grace has recently commenced in that city, in connection with the special labours of Rev. Mr. Helfenstein, and that many are anxiously inquiring the way to Zion. May the Lord revive the churches all around us.—*Col Reg.*

Since the above was in type, (says the Philadelphian), we have been favoured, by a gentleman in this city, with the following extract of a letter received by him from his friend in Frederick:—

"You requested some account of the present state of religion in this place. I believe I have already informed you of the general character of the churches here, and of the discouraging prospects at the time of my arrival, on the 22d of November.

"When I cast my eyes around, and beheld this valley of death, my heart was burdened with grief and trembling solicitude. I was led to exclaim, "Can these bones live?" In dependence upon the strength and promise of Jehovah, I ventured to prophesy—"O, ye dry bones, hear the word of the Lord;" and immediately there was "a noise," and "a shaking." During the first week of my labours, some tokens for good appeared. Numbers flocked to hear the gospel; and while some either "doubted" or "mocked," others were pricked to the heart, and cried out, "What shall we do?"—Our anxious meeting was soon found expedient and necessary, and was attended, the first time, by about twenty, who all appeared more or less concerned. They were urged to *immediate repentance* and *faith,* and warned of the awful consequences of procrastination. The Lord gave his sanction to what was said, and some professed to obtain *immediate* relief. The work continued to grow more powerful. The people of God were roused from their slumbers; arrows of conviction were hurled to the hearts of sinners, and instances of conversion occurred at almost every meeting. About 70 are now rejoicing in hope. Among the subjects of the work are several children, and some quite aged persons. One elder and a deacon of the church profess to have just passed from death unto life! The Sabbath school has shared richly in the effusion of the Spirit; eight of the teachers are among the young converts, and considerable seriousness prevails among the scholars generally. Some of them meet once a week for prayer. We trust that this is only the *day of small things,* compared with what is to come. We are anticipating a much more extensive ingathering."

Washington, D. C.—At a sacramental meeting held in the 4th Presbyterian Church, Washton, on the 8th inst. 33 persons, some of whom had been papists, made a public profession of their faith, and were united to the church.—"The hope is expressed that the Lord is still present in that city by his spirit, and that more of his holy work will be shortly witnessed."—*Charleston Obs.*

Glasgow, Ky.—Christian Communion.—The facts of which we speak, were witnessed at the celebration of the Lord's supper, in the presbyterian church in Glasgow, Ky. on the last Sabbath of January. A revival of religion has for some time been extending its influence in this place, both among Christians and others. On this occasion, Rev. Mr. Weedin states, that "there were *fourteen* adults baptised, and that forty-two who had recently become members of the church, took their seats at the Lord's table for the first time. With pleasure we behold Christians of four different denominations, Methodists, Baptists, Presbyterians, and Cumberland Presbyterians, in the exercise of the privileges guaranteed unto them by Christ, unitedly obeying that important command of the Saviour, "Do this in remembrance of me."—*Vis. & Tel.*

The South.—Alabama begins to be visited by revivals. Georgia feels their influence from the cottage to the court. Along the Savannah above Augusta to the mountains, including from 25 to 50 miles wide, there is not one presbyterian clergyman. The earnestness with which these needy people intreat us on this side of the river to come over and help them, because the ministers of their own state are too few to afford them assistance, is doubly painful to ourselves, who are compelled to see the churches of our own Presbytery expiring for want of labourers. We sometimes go over, and often every sermon is rewarded by conversions from among a people hungry for the bread of life. Lately two of our brethren spent *five days* in Franklin co. Georgia, and *more than fifty hopeful conversions* are already the fruit of their labour.—*H. Miss.*

WESTERN RECORDER.

UTICA: APRIL 14, 1829.

New-York State Temperance Society.—Most heartily do we rejoice at the formation of such an institution as this. We have room only for a few of the particulars to-day. They are as follows:—

STATE TEMPERANCE SOCIETY.

At a meeting of gentlemen from different parts of the state, held at the supreme court room in the capitol, on Thursday the 2d day of April, for the purpose of organising a State Temperance Society:—

The meeting was called to order by Rev. Dr. Proudfit, of Salem; and after a few appropriate remarks, on his motion, the Hon. John Woodworth, of the city of Albany, was appointed chairman.

On motion of Mr. John T. Norton, B. P. Johnson, Esq. was appointed secretary.

It was resolved that it is expedient to form a State Temperance Society, on the principles of the American Temperance Society; and the following persons were elected officers:—

Reuben H. Walworth, Albany, *President.*

Vice-Presidents.—John Watts, Jun. M. D. New-York: William Jay, Westchester: David Buel, Jun. Troy: Asa Fitch, Salem: Henry Huntington, Rome: Ben Johnson, Ithaca: Henry Dwight, Geneva: Ashley Sampson, Rochester.

Executive Committee.—John F. Bacon, E. C. Delavan, Ananias Platt, Henry Trowbridge, Friend Humphrey, Richard V. DeWitt, Archibald Campbell.

T. W. Olcott, Albany, *Treasurer.*

William C. Miller, *Recording Secretary.*

Israel Smith, *Auditor.*

A correspondent of the Oneida (Rome) Republican, who was present at the meeting, gives the following additional particulars:—

"Chancellor Walworth, after the names of the officers chosen were announced, rose and returned his thanks for the honour conferred upon him, and said that he would most cheerfully accept the office to which he had been appointed. He remarked, that he could add his testimony to what had been already presented before the meeting on the subject of temperance. He had not used ardent spirits for *twenty-four years;* and he could testify that it was entirely unnecessary, either in the colds of the north, in the heat of the south, or on the sluggish and sickly streams of the west; for in all these situations had he been placed, and the result of abstinence had ever proved salutary. He also remarked, that while he had the honor of presiding in the highest criminal court in the state, he had no doubt that *two-thirds* of all the criminals tried before him, and two-thirds of the crimes, could be traced directly or indirectly to *intemperance.* This is but an outline of his remarks. Several of the addresses were very interesting, particularly that of Mr. Hewitt, the agent of the parent society. A large number of people attended; and it is to be hoped that the progress of the good cause is onward."

Schools in Greece.—A general movement is now making among the benevolent in several of our cities, towards the establishment of schools in Greece. This is an object of unspeakable importance; and now is the time for accomplishing it. The consequences of delay will be disastrous. The people are now calling for light. If this is withheld, they will soon settle down permanently in the darkness of ignorance. The work should be done in connection with missionary exertions. The Christian Spectator holds the following language on this subject:—

"If we would spread the truth through Syria and Asia Minor; if we would rekindle the fire of spiritual worship at Jerusalem; what missionaries so efficient as missionaries from emancipated, renovated Greece. There are Greek churches and Greek monasteries in all those countries; and as the New-Englander, whithersoever the spirit of enterprise has carried him, feels his heart turn towards the hill country of the pilgrims, so every votary of the Greek church will look to Greece with proud affection. *Ubi libertas, ibi patria.* Let us win the affections of Greece, then, by timely kindness; let us clothe and instruct her orphans; let us plant there the schools which are so earnestly implored; let us do it *now;* and we may hope that when our missionaries go there, they will find ready access to the hearts of an intelligent and not ungrateful nation."

Christian or Anti-Christian.—There are men, high in office and high in the public confidence, who virtually deny that our republic is in any sense a christian nation; and who demonstrate their confidence in this denial, by habitually trampling upon the Sabbath; and making laws which require similar violations of this institution, by thousands of our good citizens. The reasons set forth by those men in their reports and discussions, have bewildered many an honest mind, and led captive multitudes, who were either unwilling or unable to make up an opinion for themselves. To all these we recommend the careful perusal of the "Supposed Law-Case," which is found on our first page to-day, and which, if we mistake not, is the production of one of the most celebrated civil-

ians of the country. We are here furnished with something which is real and tangible, in the shape of argument; something that may be easily comprehended, digested, and treasured up in the memory for future use.

The extract of an address which a "Pioneer Passenger" furnishes to-day, deserves a careful and serious perusal.

The 17th Inst.—We have already alluded to this day, as having been set apart by Christians in Great-Britain as a season of fasting and prayer, for the outpouring of the Holy Spirit upon the churches in that kingdom. Several of the religious journals of our own country have proposed that American Christians should join in concert. The last "Kingston Gazette & Religious Advocate," contains a similar proposal to the churches in the Canadas. The season, it will be recollected, occurs on Friday of the present week. Christians in this country ought to remember it, in behalf of our own churches, as well as in reference to those of England and the Canadas.

Want of Ministers.—The following statement appears in the Connecticut Observer. One may readily see from it, that great efforts must still be made to increase the number of ministers:—

"In 1828, there were 800 ministers and 250 vacant churches among the orthodox Congregationalists of New-England. In the same year, there were in the presbyterian church, 1289 ministers, and 193 licentiates, and 1946 churches; leaving a deficiency of 364 ministers. In the episcopal church in the United States, there were, at the same period, 507 clergymen and about 600 churches. To supply these churches, an addition of one-fifth to the present number of ministers is needed. *More* than one fifth addition is needed to supply either the congregational or the presbyterian churches in the United States.

"In the baptist denomination, are more than 4000 churches, and less than 3000 ministers. An addition of one-fourth is needed. The German reformed church of North-America has "something like 400 organised churches, with only about 90 ordained ministers." More than three times the present number of ministers is needed in that church.

"The growth of every denomination of much size, has outstripped the increase of its ministers; and though some have turned their attention to the subject of supplying this deficiency, earlier than others, with all their efforts, they seem as far from a supply as their neighbours, whose efforts have been less."

The Bible in Illinois.—A State Bible Society has been formed in Illinois, and measures are in progress for furnishing an entire supply for the inhabitants.

Tracts.—We have often alluded to the distribution of infidel tracts by the enemies of religion, as furnishing a powerful motive for diligence in the circulation of religious tracts. We might have added to the detail, the tracts of the American Unitarian Association, which have now proceeded as far as No. 22. All these efforts are undoubtedly feeble and limited, in comparison with those connected with the American Tract Society and its auxiliaries. Yet since the men of this world love darkness rather than light, the smallest advances of error cannot be looked upon with indifference.

If tracts devoted to the cause of error are comparatively few in number, they are far from being uniform in their character. The variety is sufficient to meet every stage of error, from the first aberrations from sound doctrine down to the grossest and most polluted forms of atheism.

Asylum for the Blind.—An asylum of this nature is about to be established in Boston; and a town meeting has been held in Philadelphia for a similar object. In the latter city, a legacy was some time ago bequeathed for the purpose, amounting to nearly $100,000. So says the N. Y. Daily Advertiser. The blind are not absolutely in so pitiable a condition as the deaf and dumb; yet the charity which proposes to relieve their wants, find them appropriate employment, and give them useful instruction, is very far from being useless.

Green-Bay Mission.—Letters from this mission have just been received. They mention the receipt of two boxes of clothing, the one from Bridgewater, and the other from Madison.

The religious state of things continued to be interesting.

Oneida Bible Society.—As the anniversary of this institution is just at hand, it is earnestly requested that the reports of Auxiliary Societies be forwarded to the Secretary without further delay.

The Sabbath School, Tract and Bible Depositories, as was stated last week, have been removed to No. 145, Genesee street, adjoining Peale's Museum. The Sabbath School and Bible Departments continue to be kept by Mr. G. S. Wilson; and the Tract Depository by Mr. Edward Vernon. We hope that auxiliary institutions will bring all their tithes into the store, before they stop to complain of hard times. "*Prove me* herewith," saith the Lord.

An edition of "The Logic and Law of Col. Johnson's Report to the Senate on Sabbath Mails," will be issued from the press in a few days, and may be had at the bookstores in this village, by the hundred, dozen, or single. It consists of a series of articles first published in the New-York Journal of Commerce, and attributed, we know not how justly, to the pen of Chancellor Kent.

Domestic Servants.—At the late town meeting in Philadelphia, it was in contemplation to organise a society for the improvement of domestic servants. Societies of this nature exist in England;—perhaps in Boston and New-York.

The first of May.—Those of our village subscribers who change their residence on the first of May, will be so good as to notify us; so that there need be no mistake in the delivery of papers.

For the Western Recorder.

QUERIES.

Mr. Editor—Christians are bound to avoid not only evil, but the *appearance* of evil. Might it not then be well for some professors, not to say teachers of religion, to recollect, that the habitual use of ardent spirits, though in small quantities, is beginning to be regarded by the community at large, as incompatible with experimental piety?

When professors of religion are found not only journeying upon the Sabbath, but joining heartily with the enemies of the Sabbath, in condemning the measures which have lately been adopted towards its preservation, are they then avoiding either the reality or the appearance of evil? A Word to the Wise.

POLITICAL.

NEW-YORK LEGISLATURE.

Saturday, April 4.—In Senate, the bill to prevent masquerades in the city of New-York and the village of Brooklyn, passed the committee of the whole. [It provides that no masquerade balls shall be held in any theatre, circus, public house, public garden, or any other public place, in the city of New-York or village of Brooklyn, under a penalty of $1000.]

In Assembly, Mr. Dayton, from the bank committee, reported bills to renew the charters of the Jefferson county, Albany, Columbia, Central, Ontario, (with its branch in Utica), and Chenango banks. Also, bills for *new* banks, in Buffalo, Schenectady, Catskill, Cooperstown, Waterford, Syracuse, Hudson, Palmyra, and New-York.

Mr. T. L. Smith of New-York, offered the following resolution:—

Resolved, That the standing committee on banks, to which was referred the petition of the bank of New-York, Merchants' bank, Mechanics' bank, Union bank, Phœnix bank, bank of America, City bank and Tradesmen's bank, all of the city of New-York, for the renewal of their charters, be discharged from the further consideration of said petitions, and that leave be granted for their withdrawal.

Mr. S. said it was a painful duty for him to offer this resolution; but he had been requested to do it by the officers of the above named banks. They considered that it would be destructive to those institutions, to take their charters subject to the new bank law.

Mr. Skinner moved that the resolution be laid on the table. Mr. Smith at first opposed the motion; but finally, after some conversation among Messrs. C. L. Livingston, Tower, Eldredge, Johnson, Dickson, Mann, and Bradish, assented to it.

Monday, April 6.—In Senate, the amendments of the Assembly to the bill directing the choice of electors of President and Vice-President by a general ticket, were taken into consideration, and the Senate refused to concur in the same.

The committee of the whole passed the resolutions from the Assembly, for surveying the route of the Black-river canal, and the route of a canal from the Erie canal to the Allegany river.

In Assembly, the bill to construct the Crooked Lake canal, was read the third time & passed.

A message was received from the Senate, announcing their non-concurrence in the amendments of the Assembly to the bill relative to the choice of presidential electors. The House resolved to adhere to their amendments; and appointed Messrs. Skinner, Johnson, and Edgerton, as a committee of conference on the subject. [The Senate appointed Messrs. Throop and Enos, on their part.]

Tuesday, April 7.—In Senate, the resolutions for the survey of the route of the Black-river canal, were read the third time and passed; ayes 16, noes 6.

In Assembly, Mr. Paige, from the bank committee, reported bills for *new* banks, in New-York, Ogdensburgh, Cazenovia, Whitehall, Oswego, and Waterville.

The committee of the whole took up the bill to incorporate the Susquehannah and Chemung navigation and rail-road company, to make a navigable communication from Otsego lake, down the Susquehannah to Tioga-Point, and up the Chemung to the Chimney Narrows, connecting the two rivers at Tioga-Point by a canal of about two miles. The advocates of this internal improvement propose to connect Otsego lake with the Erie canal near Fort-Plain, by a rail-road of 19 miles in length. From Albany to Fort-Plain is 70 miles; from thence through the proposed route to the Chimney Narrows, in Steuben county, is 205 miles.

After some debate, the Speaker moved to strike out the first section, (equivalent to a rejection of the bill); but before the question was taken, the committee rose.

Wednesday, April 8.—In Senate, Mr. Waterman, from the canal committee, reported without amendment, the bill from the Assembly, authorising the construction of the Chemung canal; and it was made the order of the day for Saturday.

Mr. Benton, from the bank committee, reported a bill for a new bank in the city of New-York.

The committee of the whole spent some time on the bill concerning the salary of the treasurer of this state. The section increasing the salary of the treasurer to $1500, was agreed to; and also a section offered by Mr. Waterman, to increase the salaries of the acting canal commissioners to $2000. Mr. W. moved a section, to authorise the comptroller to audit and allow the accounts of the other commissioners, for services actually performed; but without taking the question, the committee rose and reported progress.

In Assembly, Mr. Dayton, from the bank committee, reported bills for *new* banks in Canajoharie and New-York.

The committee of the whole took up the bank bills. The bill to renew the charter of the Mohawk bank, in Schenectady, was first in order. It subjects the company to the provisions of the new bank law.

Messrs. T. L. Smith, Edgerton, Eldredge and Judd, were opposed to introducing this new system, and they should therefore vote against this bill. Messrs. Paige, Skinner, and Mann, took the opposite side.

Mr. Edgerton moved to strike out all the bill after the enacting clause, for the purpose of inserting a substitute, which provides that the charter of the Mohawk bank be extended for twenty years, and that it be subjected to the provisions of the revised statutes, with the exception of sections 16, 17, 18, which the amendment repeals.

Before any question was taken on this proposition, the committee rose.

Thursday, April 9.—In Senate, a message was received from the Assembly, announcing the death of Mr. Gross, a member of that house. Whereupon the Senate resolved to wear the usual badge of mourning, and to attend the funeral of the deceased.

The committee of the whole again took up and passed the bill relative to the salary of the treasurer, &c. The amendment offered yesterday by Mr. Waterman was agreed to; and an amendment was also adopted, to allow the superintendent of common schools $250, in addition to his salary as secretary of state.

In Assembly, Mr. Edgerton, of Clinton, announced the death of Mr. Gross, member of the House from Essex county. A resolution passed for the appointment of a committee to make arrangements for the funeral, and the house adjourned.

Friday, April 10.—In Senate, the proceedings were unimportant; and in the Assembly no business was transacted, in consequence of the death of Mr. Gross. Both houses attended the funeral of the deceased, in the afternoon.

FOREIGN.

By arrivals at New-York and Boston, London papers to the 3d of March have been received.

Attached to one of the papers was a slip, upon which was printed in large capitals, "*Catholic Emancipation is to be granted.*"

The most important intelligence brought by this arrival, (says the New-York Evening Post), relates to the proceedings in parliament, and in Ireland, respecting Catholic emancipation, and these are of a highly interesting and important nature. The Duke of Wellington's ministry is, it seems, about to fulfil the pledge given at the commencement of the present session, for settling this long agitated question. There seems to be a general expectation throughout the kingdom, so far as we can collect from the papers, that this will be a real and substantial, and not a nominal emancipation. The Morning Chronicle publishes by anticipation the following as the substance of the bill:—

1. All public stations, offices and dignities, (including of course the right to sit in both houses of parliament), with *one* or *two exceptions*, to be thrown open to Catholics.

2. A clause will be introduced, to prevent Catholic members of either house from taking a part in, or voting, on any measure relating *exclusively* to the affairs or privileges of the protestant church, as by law established.

3. *All* the catholic clergy of *all* ranks, are to be paid by the government; but it is not intended that the crown should have any power of interference with their spiritual concerns.

Mr. Peel, one of the ministers, on the 5th of February, made a speech in the House of Commons, in favour of concession to the Catholics. Although he still retained the same opinion on this subject, he believed that concession would be no longer resisted, and the only alternative was to consider of the manner in which the question could be satisfactorily and finally adjusted. The first measure to be proposed was the suppression of the Roman catholic association; for until the ascendancy of law should be vindicated in Ireland, every measure of concession would be postponed. Then a plan would be brought forward, on the responsibility of the cabinet, as early as circumstances would permit; a plan carefully deliberated upon and matured, the principle of which would be the permanent settlement of the question on a satisfactory basis. It would abolish all disabilities founded on religious distinctions, subject to certain exemptions and regulations resting on special grounds. When this should be made the law of the realm, the affairs of Ireland would be administered with the same impartiality as those of Scotland.

On the 10th of February, Mr. Peel moved for leave to bring in a bill for the suppression of the Catholic Association, and other political assemblies. After some debate, leave was unanimously granted; and the bill was brought in and read. It passed the House of Commons on the 17th, and the House of Lords on the 24th, without opposition. The act, as against the Catholic Association, is *perpetual*. Against other assemblies it is in force but for a single year from the passing of the act, and to the end of the then next session of parliament.

During the pendency of these proceedings in Parliament, however, on the recommendation of the whole bench of catholic bishops, and of the first catholic gentlemen for rank and character in Ireland, the Roman Catholic Association in Dublin, at a public meeting on the 12th of February, was dissolved.

The Liverpool Chronicle, of the 14th February, says:—"The great question of catholic emancipation, the concession of which was unavailingly urged on the legislature for a series of years, by the united eloquence and wisdom of Grattan and Fox, of Burke and Pitt, of Sheridan and Canning, is now about to be carried by the very men who have been all their lives its bitterest opponents."

The whole country is in a ferment on this important question. Numerous petitions, for and against concessions to the Catholics, are daily presented to Parliament. Between one and two hundred were presented on the 16th of February, the greater proportion against concession.

A petition signed by upwards of *one hundred* of the most prominent members of the English bar was about to be presented to Parliament in favour of the catholic claims.

In the House of Lords on the 16th February, the Duke of Wellington expressed himself distinctly in favour of concessions.

On the 10th of February, Mr. O'Connell, the Roman Catholic recently elected to Parliament, arrived in London. He did not, however, attempt to take his seat in the House, and it was understood that he would not do so for some time to come.

The Duke of Cumberland, and the Earl of Elden, are opposed to the emancipation. The Duke of Clarence is in favour of the measure, and has declared that he has maintained the same opinion for twenty years, and that it is absolutely necessary to avert confusion and civil war. On his side are ranged the Dukes of Sussex and Gloucester; the Duke of Wellington is decided in his cause; and ministers are said to have an overwhelming majority in the House of Commons.

It was announced that on the fifth of March, ministers would bring forward in the House of Commons, their proposition relative to the Catholics.

Sir Robert Inglis has been returned to Parliament as a member from Oxford, in opposition to the Right Hon. Robert Peel, one of his majesty's secretaries of state, by a majority of 755 to 609. This is in consequence of the change in Mr. P.'s views on the subject of catholic emancipation.

The intelligence from the continent indicates no change in the state or designs of the belligerents. It is stated, generally, however, that immense preparations are making by both parties; and there is a report of an offensive and defensive alliance between Russia and Prussia; and that another great power, (which must be Austria), solicited to maintain an armed neutrality, has succeeded to this proposition. It is also reported, that the French army of the Morea, under Marshal Maison, is to be increased to 25,000 men, which will enable him to restore Greece to her ancient limits.

Jonathan Mann has been apprehended for setting fire to York Minster. He has confessed the crime.

Pope Leo XII. died on the 15th of February. There are two candidates for the vacant office, one supported by France, and the other by Austria.

Reported Assassination of Bolivar.—Capt. Clark, of the brig Gen. Paez, arrived at New-York, in 19 days from Curacoa, states that a report was in circulation there, which was generally credited, that Boliver had been assassinated; that his troops amounting to about 5000 men, had fled; and that all communication between Valencia and the other parts of the country had been cut off.

Another account, by way of Jamaica, but not of so late a date, states that the Peruvians had declared for Bolivar, and that he had proceeded to Peru with 8000 men, in whose presence he was to declare himself dictator.

DOMESTIC.

The Morgan Investigation.—Mr. Spencer, the special attorney, to investigate the masonic outrages, was diligently engaged, three days of last week, with the grand jury of this county. A large number of witnesses were examined, and we understand that considerable testimony, tending to the ultimate developement of this deep and dark conspiracy, was elicited. In the course of examination, one witness, acting under the advice of counsel, refused to answer whether a carriage stopped before his door on the 13th day of September, 1826, and whether a person applied to him, on that day, for a pair of horses. The witness refused on the ground that it would implicate himself. The grand jury went into court, where the question was argued by Mr. Griffin, for the witness, and Mr. Spencer for the people. The court, after consultation, decided that the answers would not implicate the witness, and that he was bound to answer them. The counsel for the witness then stated that he would not answer, notwithstanding the decision; whereupon the witness was committed for a contempt.

The grand jury, after a patient and laborious session, came into court on Friday evening, having found fifteen bills for miscellaneous offences, and two against individuals for the abduction of Morgan.—*Roch. Enq.*

It is stated in the Rochester Craftsman, that Col. King had recently returned from Arkansas, whither he had been to arrange his affairs, and is now awaiting his trial, on the charge of being concerned in the abduction of William Morgan.

Public Debt.—The Secretary of the Treasury has notified the proprietors of the unredeemed six per cent stock, of 24th March, 1814, amounting to $6,769,722 92, that it will be paid upon the surrender of the certificates, on the 1st of July next.

Capt. Wright White, of the pilot boat Savannah, has been arrested at Savannah, and has entered into recognisance for his appearance at the session of the superior court to be held in May next, charged as an accomplice in the abduction of Stephenson.

The supreme court of this state have decided, in the case of a sheriff being elected to fill the vacancy occasioned by death, resignation, or removal from office, that he may hold over until the expiration of the *full term of three years* from the date of his being sworn into office. The same decision would be applicable to the tenure of the office of clerk, in similar cases.

When the news of the passing of the Chenango canal bill reached the village of Norwich, a general illumination took place.

DONATIONS TO THE WESTERN EDUCATION SOCIETY,

From Dec. 3, 1828, *to March* 24, 1829.

[Where not otherwise mentioned, the donations were in cash.]

Oneida County.

Westmoreland—Fem. Benef. Society, by Mrs. Abigail Crane, $20 00
Clinton—Fem. Aux. Association, by Miss E. Royce, 7 44
Western—Fem. Aux. Assoc'n, by Miss Sarah Brayton, 5 00
Sangerfield, (Waterville)—Fem. Aux. Association, by Mrs. E. Tower, 5 00
Augusta—Cong. Ch. by J. J. Knox, Esq. 15 26
Boonville—Mrs. Edwin Barnes, 5 00
Remsen—James Owen, by Parmele and Brayton, Utica, 7 00
Floyd—Fem. Aux. by Mrs. S. W. Burritt, 94

Jefferson County.

Watertown—Collection at the ordination of Rev. Mr. Clary, 7.31: Watertown Benev. Assoc'n, by Rev. G. S. Boardman, 10.00: Female Aux. by Miss E. Carrol, 12.00: Alex'r Warner, 1.00: Mary Goodale, deceased, by her father, 1.50, 31 81
Smithville—Fem. Aux. by Mrs. Smith, 5 00
Adams—Fem. Aux. by Dea. Grennel, agent, articles estimated at 14.38.
Sacket's Harbor—Fem. Aux. by Mrs. E. Burchard, 5 00

Oswego County.

Sandy-Creek—Fem. Aux. by Mrs. Ayer, 5 00
Mexico—Fem. Auxiliary, 5.24: Do. articles estimated at 11.28, 5 24
Cicero—Fem. Auxiliary, by Mrs. Hamilton, 6.39: Articles, 1.38: Other individuals, 7.68: Articles est'd at 24.03, by Dea. J. Wood, agent, 14 07
Volney—Fem. Auxiliary, 1.31: Articles estimated at 7.49, 1 31
Constantia—Dea. J. Barnard and wife, 2 00

Lewis County.

Denmark—Fem. Auxiliary, articles estimated at 6.78, by Mrs. E. Root.

Madison County.

Madison—Fem. Ben. Sew'g Soc. to constitute Rev. G. Spalding a life member of the Am. Ed. Society, 30.00: From other individuals, by Deacon E. Whitcomb, agent, 20.61, 50 61
Smithfield—Pres. Church, by O. Stevens, treas'r, 15.25: Fem. Aux'ry, by Mrs. Beckman, 3.25: Articles, est. 11.25, 18 50
Chittenango—Collection in the reformed Dutch Church, by Mr. H. Taylor, 15 70

Otsego County.

Springfield—Fem. Aux. articles, 19.00.
Cherry-Valley—Fem. Aux. articles, by Mrs. E. Taylor, 9.90.
Middlefield—Dea. John Parshal, by Dea. S. Huntington, agent, 3 00

Montgomery County.

Canajoharie Centre—Fem. Ben. Society, by Rev. Mr. Wadsworth, 10 00

Chenango County.

M'Donough—Fem. Aux. by Mrs. Gold, 3 00

Onondaga County.

Otisco—Educ'n Society, by Asa Horton, treas'r, 50.00: Paid J. Eells, 31.45, 81 45
Manlius—Fem. Aux. 88cts: Articles, by Mrs. Ewers, 29.87, 88
Fabius—Sev. individuals, by J. Eells, 6.56 By B. Hannum, agent, 2.75, 9 31
Salina—Fem. Auxiliary, by Mrs. Barnes, articles, 8.75.
Onondaga—1st Pres. Church, 2.00: Articles, 4.57, by Dea. E. Bryan, agent, 2 00

Cortland County.

Homer—Fem. Con. of Prayer, by Mrs. Dr. Searl, treas'r, 10 00

Tioga County.

Owego—Wm. Platt, 15.00: Wm. Pompelly, 5.00: Lorenzo Reeves, 2.00: Juvenile Fem. Aux. Soc. by Miss Mary Dana, 5.00,* 37 00
Candor—Fem. Aux. by Mrs. J. Osborn, 5 00
Berkshire—Pres. Con. by Rev. M. Ford, 4 50

Cayuga County.

Genoa, 1st Soc.—Fem. Edu. Soc. 3.25: Legacy of Cyrene Isaacs, by Deacon Bradley, 25.00, 28 25
Weedsport—Fem. Auxiliary, 3 35
Aurora—Fem. Aux. by Rev. Mr. Nichols, 5 00
Sempronius—Rev. G. Taylor, 2.00: Z. Cady, by Rev. Mr. Harrison, 1.00, 3 00
Auburn—A friend to the Ed. Society, by Dr. Richards, 50 00

Tompkins County.

Groton—Fem. Aux. by Dr. Branch, 2.94: Articles, 20.76: Cong. Ch'h, by Rev. Marcus Harrison, 12.00, 14 94
Danby—Pres. Soc. by C. Lord, agent, 6 56

Broome County.

Binghamton—Fem. Ed. Soc. by Miss A. Hawley, treas'r, 14 03: Fem. Aux. towards constituting Rev. Peter Lockwood a director for life, 3.92, 18 00

St. Lawrence County.

Ogdensburgh—Fem. Auxiliary, by John Fine, Esq. 12 00

Steuben County.

Prattsburgh—Sacramental coll. in Pres. Church, by E. Bridges, agent, 14 06

Monroe County.

Riga—Hon. Henry Brewster, 10 00
Ogden—Fem. Aux by Miss L. Wilcox, 7 00

Livingston County.

Mount-Morris—Fem. Aux. by Mrs. O. Stanley, 5.00: Articles, 5.00, 5 00

Allegany County.

Allen—Silas Littlejohn, Esq. 50

Amount of cash, $563 68
Amount of articles estimated, 174 44

Am't donations for the last quarter, 738 12

A true copy from the Treasurer's book,
Attest, J. EELLS, *Cor. Sec'ry.*
Auburn, March 27, 1829.

* A Female Society of about twenty members, from ten to sixteen years of age, who meet weekly to labour for the Society; and who have each a charity box, kept in some suitable place, with this appropriate inscription: "Please to give the little girls in Owego a few cents, for the cause of Christ." Their object is, exclusively, to aid the Education Society.

WESTERN D. M. SOCIETY.

The annual meeting of the Western Domestic Missionary Society, will be holden in the first Presbyterian Church in this village, on Thursday evening the 7th of May next, at 6 o'clock. Several addresses may be expected on the occasion; and for many important reasons, it is hoped there will be a general attendance of the friends of the institution from the neighbouring counties. The Directors will meet at 3 o'clock, P. M. of the same day, at the session-room of the said church.

* CHAs. HASTINGS, *Rec. Sec'ry.*
Utica, April 13, 1829.

UTICA BRANCH OF THE AMERICAN TRACT SOCIETY.

The anniversary of this institution will take place on the 6th day of May next, at 7 o'clock, P. M. at the 1st Presbyterian Church in Utica. Several addresses are expected on the occasion. The Board cordially invite the attendance of Delegates from Auxiliary Societies to be present. If any of the friends of the tract cause are in possession of interesting facts relating to the usefulness of tracts, which have not been communicated, they are earnestly requested to transmit the same, that they may be embodied in the report of the Society.

J. C. HASTINGS, *Rec. Sec'ry.*
Utica, April 13, 1829.

UTICA BRANCH BIBLE SOCIETY.

Notice is hereby given, that the annual meeting of the Utica Branch Bible Society, will be holden on Wednesday the 15th inst. at half past 6 o'clock, P. M. at the session-room in the 1st Presbyterian Church.

By order of the Executive Committee,
A. McALLISTER, *Sec'ry.*
Utica, April 13, 1829.

NOTICE.

The Directors who have it in trust, according to the vote in Convention in August last, at Auburn, to commence the publication of a religious Monthly Journal and Doctrinal Tracts, are requested to meet in Utica, at the session-room of the first Presbyterian Church, on the seventh of May next, at ten o'clock, A. M.

JOHN KEEP, Pres. of the Board.
Homer, April 7, 1829.

OSWEGO COUNTY S. S. UNION

The anniversary of the Oswego County Sabbath School Union, will be held on the 28th day of April instant, in the village of Oswego.

DEATHS.

In this village, on the 7th inst. Mrs. *Evans*, wife of Mr. Jenkins Evans, aged 74. Mr. *John W. Clark*, of Albany, aged 24. Miss *Cornelia Allen*, aged 23. On the 9th inst. Mrs. *Sarah Johnson*, aged 53.

In Albany, on Thursday morning last, after a few days confinement, the Hon. *Ezra C. Gross*, member of the House of Assembly from the county of Essex. Mr. Gross was formerly a member of Congress, and for the two last years has been in the Assembly of this state. He was a man of great vigour of mind, as may be known from the fact, that during this session, it has been a common remark, *that he was the ablest man in the house.* Whenever he spoke, which was not often, he was listened to with marked attention, and he had an influence corresponding with the high opinion entertained of him. As a man, he was held in high regard, and many tears of friendship will bedew his grave.—*Alb. D. Adv.*

At his residence, near Ogdensburgh, on the 29th ult. Hon. *Nathan Ford*, aged 65. Judge Ford was the pioneer of the northern counties. In 1797, he traversed the then nearly impassable wilderness, and locating himself at the "old barracks," founded the village of Ogdensburgh. There he continued to reside until his death, an estimable, respected and influential citizen.

In Westmoreland, on the 27th ult. suddenly, *James Leeworthy*, Esq. aged 75.

In Salem, Mass. on the 31st ult. Dr. *Edward Augustus Holyoke*, in the one hundred and first year of his age.

JUSTICE'S MANUAL.

THE Justice's Manual, or a Summary of the Powers and Duties of Justices of the Peace of the state of New-York, adapted to the revised statutes: By Thomas G. Waterman, counsellor at law: Just received by Hastings & Tracy, No. 40, Genesee street.
Utica, April 14, 1829.

UTICA DIRECTORY.

THE Publisher of the UTICA DIRECTORY, wishing to prepare before the 1st of May, so much of it as relates to Public Officers and Societies, requests information as to any that were omitted last year; and new ones. He also wishes to be referred to any subject proper for the Directory, not embraced in the plan of the first number.

He will make the *List of Names*, immediately after *the May-day removals*; and all not called on prior to the 23d, may consider themselves omitted, and ☞ send in their names on Monday or Tuesday following.

THE UTICA ANNUAL ADVERTISER is published with the Directory. From its general circulation in the village and vicinity, and being much in the hands (at the public houses, boats, &c.) of travellers, and persons who come here on business, it is considered an efficient medium of advertising. The Publisher solicits for the Advertiser, the patronage of those who are interested for the annual appearance of the *Directory*, as it will assist him to sustain the publication of it without loss. Price $3 for a page, $2 for half a page, $1 for one sixth of a page.

☞ Communications may be handed to the publisher; or indorsed *Utica Directory*, and sent through the post-office, or by the carrier. *April* 14, 1829. 15

AUCTION SALE.

Will be sold, on Friday the 17th inst. at 1 o'clock, P. M. in Clinton village—

A VARIETY of Household Furniture; consisting of a mahogany Side-Board and Bureaus: Bedsteads, of various descriptions; a number of Tables and Wash-Stands; two cherry Book-Cases: Bamboo, Fancy and Windsor Chairs. *Also*, Two Stoves, of a small size; the usual quantity of Kitchen Furniture; a good Time-Piece; a small set of Bench Tools; a Carriage, with a gig top; a Cutter & Harness, considerably worn; and an excellent Milch Cow; being the property of John Monteith, late Professor in Hamilton College. The terms will be made known on the day of sale.
Clinton, April 14, 1829. 15

CLINTON ACADEMY.

THE Summer Term of the above Institution will commence on Tuesday the 5th day of May next, under the charge of Rev. Salmon Strong, late Principal of the Cayuga Academy, at Aurora. Eight or ten young gentlemen can be accommodated with board in a family with the Instructor, if application be made soon. Terms of tuition, three and four dollars per quarter.
Clinton, (Oneida Co.) April 10, 1829. 15w3

GLASS LAMPS.

GLASS LAMPS, of the newest patterns and greatest variety ever in Utica, are on the way, and will be here at the opening of the canal; together with an entire new stock of CROCKERY, which will be sold unusually low for cash. THOMAS F. FIELD & Co.
Utica, April 14, 1829. 15w3

LOOK ONCE MORE.

THE Subscriber having been appointed Auctioneer for the county of Oneida, offers his services as such in all cases, (where an auction room is not required), for selling real and personal Property at any place within the county. All orders in relation to the duties of his office will be thankfully received, and promptly executed. Communications left at the store of John Osburn; at the offices of E. S. Cozier or John Parsons, Esqs. or at my residence, will be punctually attended to, by the public's humble servant,
H. W. OSBURN.
Utica, April 7, 1829. 14

BOARDING.

THE Subscriber intends to open a Boarding-House in the first part of April, at No. 133 1-2, Genesee street. The location and size of the house are well adapted to the purpose. Families can be furnished with rooms, and lodging-rooms attached; single boarders, with or without lodgings. Inquire at No. 52, Genesee street.
L. B. JONES.
P. S.—A good COOK wanted: Inquire as above.
Utica, March 24, 1829. 13tf

TO HATTERS.

FINISHING BLOCKS, of the best quality, and newest fashions, may be had at the Subscriber's shop in Whitesborough, or of the principal Hatters in Utica.
July 28, 1828. L. HOLBROOK.

THE NEW ROAD ACT: Also, Blank Warrants for Overseers of Highways, with columns for the names of the persons assessed, and for the number of days they are to work: For sale at the Bookstore of Hastings & Tracy. *March* 16, 1829.

LOOK AT THIS!!

SELLING AT COST.—The Subscribers being about to close their business in this place, now offer their entire Stock of DRY GOODS, at cost; among which are some great bargains. Ladies wishing to supply themselves *cheaper than ever*, with splendid Lace Collars, Pelerines, Capes, Caps, Veils, &c. &c. will do well to call soon, at No. 38, Genesee street. Also, Ribbons, Calicoes, Broadcloths, Table and Piano Covers, Umbrellas; all of which were purchased uncommonly low, and will be sold accordingly.
BULL & WINSLOW.
Utica, March 23, 1829. 9

WHITE MUSTARD SEED.

JUST received, a quantity of WHITE MUSTARD SEED, of a good quality—For sale, by
WARNER & HARVEY.
Utica, Feb. 24, 1829. 8

SALT.

A QUANTITY of SALT, just received and for sale, wholesale or retail, at wholesale prices.
J. BROWN, 122, Genesee st.
Dec. 29, 1828. near the Canal.

TIN & SHEET-IRON WARE,

STOVES & STOVE-PIPE.—Manufactured & kept constantly for sale, by J. BROWN,
Dec. 30, 1828. 122, Genesee st. near the Canal.

MOODY'S PATENT PORTABLE OVEN,

THIS highly useful article is made and sold by the Subscriber, who has become proprietor of the patent for all the middle and eastern part of this state. He will sell county rights to any who may wish to purchase.
Utica, Dec. 30, 1828. J. BROWN.

80 chests fresh Hyson-skin, Young Hyson, Old Hyson, Souchong and Bohea } TEAS
60 kegs Plug Tobacco,
For sale, by PARKER & HASTINGS.
Utica, Dec. 9, 1828. No. 50, Genesee street.

75 quintals Codfish—20 bbls. Mackarel,
100 boxes smoked Herring,
For sale, by PARKER & HASTINGS.
Utica, Dec. 9, 1828. 50

NOTICE.

THE Subscriber being lawfully authorised by the administratrix and administrators of the estate of David P. Hoyt, deceased, to settle all the accounts, receive monies, and discharge claims against said estate, hereby requests all persons who have any unsettled business with the estate aforesaid, to call on him at the store, No. 68, Genesee street, and adjust it as soon as possible.
JOSEPH B. HOYT.
Utica, July 19, 1828. 30

NOTICE.

THE Subscribers inform their Friends and the Public, that they have taken the Cooper's Shop in Broad street, formerly occupied by Mr A. Eggleston, in connexion with their Cooperage near the Weigh Lock, where they make and keep constantly on hand, all kinds of Cooper's Ware, viz: Cisterns, Hogsheads, Tubs, Keelers, Barrels of all kinds, Half Barrels, Kegs of all sizes, Well Buckets, and Pails; all made of the best materials and by the best workmen.

The above mentioned articles may be had cheap for cash and at short notice, on application at either of the above places. E. W. & T. ROUNDEY.
Utica, Jan. 26, 1829. 4

At a Surrogate's court, held for the county of Oneida, at the Surrogate's office, in the town of Rome, on the seventh day of April, A. D. 1829:—

Present—Henry A. Foster, Surrogate.

In the matter of the real estate of Joel Bradley, dec'd. } ON reading and filing the petition of Nancy Bradley, administratrix of the estate of Joel Bradley, deceased, and the papers accompanying the same—It is ordered, that all persons interested in the estate of the said deceased, appear before the said Surrogate, at the inn of A. Shepard, in the town of Utica, in said county, on Tuesday the twenty-sixth day of May next, at eleven o'clock in the forenoon of that day, to shew cause why the whole of the real estate of the said deceased, or so much thereof as may be necessary to pay his debts, should not be sold. And it is further ordered, that a copy of this order be immediately published, for four weeks successively, in two of the public newspapers printed in the county of Oneida. 15 HENRY A. FOSTER, *Surrogate.*

POETRY AND MUSIC.

For the Western Recorder.

RETROSPECTION.

"Awake from thy unheeded sleep,
Once lov'd, but long neglected lyre."

My native town, how fair the scene,
Which mem'ry loves to trace;
The village church, the village green,
And ev'ry well known place,
Endear'd by childhood's early bliss,
And hope's illusive happiness.

There, from temptation's threat'ning forms,
For refuge sure, I fled
To Him, who, mid the darkest storms,
Sweet peace around me shed:
There knelt at fair religion's shrine,
And call'd the blessed Saviour mine.

Delightful, then, was Zion's court,
And dear her holy hill;
There my bless'd kindred would resort,
And duties sweet fulfil:
Would kneel and pray, in converse pure,
Which far more holy joys ensure.

Yes, then the Spirit shed its soft,
Its sweet, enlivening streams;
And then the Sun of glory oft
Pour'd forth its holy beams:
'Twas then the hours, like morning dew,
On swift, celestial pinions flew.

* * * * * *

Years have pass'd on; yet Zion, dear,
Thy courts sweet peace afford:
Though not my early friends are near,
Still those who love the Lord,
United here, in worship join,
Where falls the bread of life divine.

Here still the Saviour says to me—
To all who do his will—
"Eat, O, my friend—abundantly;
Thy soul with manna fill."
Blest words—tho' strangers all around—
Blest message, where such hopes abound. A.

Shield, the Composer.—The late English papers mention the death of this celebrated theorist and dramatic composer. When Incledon visited this country, eight or ten years ago, he brought from Shield a certificate, that his vocal powers were undiminished by age. Both were in the wane of life; and both have since died. Shield was a man of considerable science. The most remarkable of his productions were, perhaps, his Sailor's Songs, several of which, written expressly for Incledon, were unusually popular. Some of them, however, contained, among other things, sentiments, which, though ostensibly religious in design, were really profane in effect, through the rude phraseology and vulgar associations which were introduced, for characteristical purposes. Probably this profaneness was not intentional; yet had the parties been the real friends of religion, their feelings would have revolted at such things. Of the character of Shield, in private life, we know nothing, save that he was respectable. Incledon, we believe, died, as he had lived, a dissipated man.

Lithographical Impressions.—The following notice appears in a recent number of the New-York Evening Post:—

"We have observed with great satisfaction, the progress that has been made in lithography, as applied to the printing of music. An impression has gone forth, that lithographic music is incorrect, from some published in that way being imperfect. We have examined that published by E. S. Mesier, No. 28, Wall-street, and find it as correct and handsomely executed as any that is done in the usual way, and being at half price will greatly tend to the cultivation of that science; the expense of music having deterred many from engaging in this elegant accomplishment.

Psalmody of the Presbyterian Church.—The committee for the revision of psalms and hymns, we understand, are to report to the General Assembly, during the ensuing session. A small edition of the proposed publication was to be issued through the press, to facilitate the labour of examination. This is a subject of great importance; and we shall look for the forth-coming work with no little solicitude.

A music sheet, containing the rudiments of psalmody, with a few tunes for Sabbath schools, has been issued by Mr. Gold, a teacher of music, &c. in Boston. We know nothing of its merits.

MISCELLANEOUS.

From Abbot's Letters from Cuba.

CATHOLIC WORSHIP.

"It is Thursday; and a little after day-break, I rose, adjusted my toilet, and went to matins or mass: I know not how, accurately, to phrase it. There were about twenty persons in the church, and generally on their knees in the open area; some kneeling on rugs, and some on white handkerchiefs. There were about half a dozen ladies in black gowns and veils. The men were in general old and grey-headed. Negroes came in, and had equal privileges with whites, advanced as near to the altar as others, and with a coarse black shawl, kneeled by the side of lace veils. This pleased me; for all are equal beggars when they appear before God; and costume is little, the heart every thing. Some, as they entered, touched the consecrated water with a finger, and crossed themselves as they advanced, and kneeled; others crossed themselves only. The priest entered from a vestry room, thro' a door screened by a red curtain. On his head was a black cap, and over his shoulders depended a mantle, striped with gold lace. His under dress was rather feminine; a gown of white muslin, flounced at the bottom, and reaching to his shoes. He uncovered his head, and began the services in a solemn, but inaudible voice. A little boy attended him, to hand the utensils in the service, and, I thought, to respond in some of the brief prayers. On elevating the *host*, now a wafer, now a cup, containing consecrated wine, the little boy, three times, and loudly, rang a little bell; the people crossed themselves, and some smote their breasts with a heavy stroke. The priest alone tasted the cup. He occasionally bowed the knee before the cross, and several times kissed the altar. Two or three times, he turned his face to the people, and parted his hands, as if conferring his benediction. On closing the brief service, the little boy handed him his cap, and he retired through the curtained door. He reappeared a few minutes afterwards, in a black gown; passed by the front altar, bowed the knee as he passed another altar, at the right hand, and took his seat in a kind of mahogany sentry-box, with a canopy over it, several of which are in the floor of the church. Here he glanced an eye round on the persons kneeling, and in two or three minutes returned into the vestry again, bowing the knee as he passed the altar. I did not know, at the time, the object of those boxes, and of the priest sitting in one; but am informed it is the confessionary, and the priest repairs to it, to afford any one an opportunity to confess. The sides are full of little holes, that if the penitent is unwilling to be seen by the priest, he may whisper in his ear unseen. If, on this occasion, there were any confessions, they were very short.

From the Batavia Advocate.

A FRAGMENT.

BY MISS WINCHESTER.

Look on the broad and glorious face of the sky, oh Atheist! When suns are there in their splendour, and innumerous worlds wheel their ceaseless and eternal course through the regions of infinite space; dost thou not there discover the hand of a superior Power, pointing out their path-way, and upholding the structures of the august universe? Look, when clouds are there, piled up in the awfulness of their grandeur, and the lightning rides forth on the car of destruction: Listen to the roll of the thunder, and to the rush of the tempest, as he sweeps through the shuddering earth: Seest thou no God there? Hearest thou not the sound of his voice, and the rolling of his chariot wheels?

Look on the bosom of the ocean, when not a breath disturbs its deep repose, and it lies stretched out like a vast mirror reflecting the firmament of heaven: Seest thou there no traces of Deity? Look, when the spirit of the deep has arisen in his anger; when billow wars with billow; when the mountain waves seem to mingle with the sky; and darkness flings her awful shroud over the contending waters; leaving no cheerful ray to guide the hapless mariner to his haven: Seest thou not there a being of infinite power and greatness?

Look on the beautiful earth; when she puts on her rich robe of fruits and flowers; when the fragrance of all that's grateful to the senses is in her nostrils; and her voice is full of songs and melodious hymning: Dost thou not there discern a power of love, and mercy and holiness?

Look, when dreadful winter comes forth from his prison of the north, dealing out ruin and terror; and covering the glorious sky with angry frowns and threatening; all that's beautiful in the earth retires before him, and he rides on, triumphant; marking his footsteps with grandeur and desolation! Seest thou there no august, no mighty hand?

Look, yet once again; and behold the creature that walks upright in the midst of creation: Mark the *immortality* that beams from his countenance, and his look which penetrates the skies. Then turn thy thoughts within and listen to the voice of thy own bosom: Observe all its workings; its fears; its hopes; its susceptibility of the most exquisite enjoyment and wretchedness; its anxious thirst for still greater and greater knowledge; its earnest, constant, and undying cravings after something still unobtained, and still buried in the mysterious future; and above all, its convulsive clingings to life, and its unutterable dread of ceasing to be. ——Atheist—art thou not *immortal?* and is there not a GOD?

From the Christian Mirror.

A WARNING TO OTHERS.

I once visited a family where a young female was sick. As I entered the room I felt as though it was a duty for me to converse with her upon the solemnities of death; and inquire whether she was prepared to exchange worlds. But although these impressions were strong upon my mind, I left the house without saying a word to her; but not without many remonstrances of conscience. A few days after, I heard that poor Jane was dead. But, oh! the news was like a clap of thunder to me. It brought to mind my negligence; and although she has been dead for years, the remembrance often causes a thrill of the most bitter anguish to pass through my very heart. Alas! how many such golden opportunities do we suffer to pass unimproved. O, the sloth, the folly, the madness of a negligent life! Where are our bowels of compassion for our poor perishing fellow mortals? CORINTHUS.

TALKING ABOUT RELIGION.

The same inspired volume which tells us, that out of the abundance of the heart the mouth speaketh, also informs us, that with his mouth a man may show much love, while his heart goeth after his covetousness. It is a subject for regret and deep humiliation, that candidates for immortality, when they meet, do not recur more readily to those topics, which are immediately connected with their spiritual and eternal well-being, exhorting one another daily, lest any be hardened through the deceitfulness of sin. And yet there is a fluent, though heartless way of treating sacred subjects, practised by some, which is altogether unsatisfactory to the devout christian hearer, and more injurious to the impenitent than total silence. Hervey has some pithy remarks on this subject, which are worthy to be remembered. "We may talk," says he, "what we will about religion, it is nothing less than a divine temper. What is short of this is *prating* about religion, and that's all. I meet many doctrinal Christians, who are very dabs at chapter and verse, and yet very bond-slaves to earth and self. Spiritual Christians—which are the only true one ones—are almost as scarce as phœnixes.—*Ch. Mirror.*

AWFUL VISITATION.

In the congregation of Mr. Ramsey, near Cohansey, in Jersey, there was a young man who had made a profession of religion, and was thought well of for some time; but associating with vain worldly company, he was persuaded, on a Christmas night, to attend a jovial meeting for dancing and merriment. And as he was remarkable for activity, he was persuaded to take his turn in dancing. He accordingly stepped out on the floor with a young woman for that purpose; but the instant the violin began to play, he was struck dead. The company thought he was about to show some feats of his activity, which he had formerly done, and waited to see him spring to his feet; but when they found he was dead, they all fled and left the house, and their mirth was turned into awful sorrow and alarm. The account spreading, and Mr. Ramsey giving out that he would preach a sermon upon the occasion on new-year's day, many attended, and were much affected; and this awful instance occasion-the beginning of a revival of religion there. *Mr. Eastburn's MSS.*

From the Christian Mirror.

Being in company with a tradesman not long since, he told me that he had come to a full determination never to sell any more ardent spirits, adding—If I cannot get along without selling rum, I will shut up my store. "And now," said he, "will you not try to encourage me? I expect that I may find rather hard getting along at first, but I am fully determined to abide by my resolution." This was a powerful appeal indeed to me, and I might as well have annihilated myself as not to promise him my patronage. And now, Mr. Editor, I think that if the friends of temperance do not give the preference in their dealings to such men, who deny themselves, as far as we can see, purely for conscience' sake: I say, if the friends of temperance do not give such the preference, they act a most unreasonable part. They are very ungenerous; they are very inconsistent. A FRIEND OF TEMPERANCE.

We think so too; and yet many would call this *coercing* men to be temperate, as they call it *coercing* men to be religious, or to observe the Sabbath, when preference is given to stages and boats, that rest on the Sabbath.

FAMILY PRAYER.

Many, especially men of business, object to being very strict in the performance of this duty, *for want of time. Time!* Dear friend, have you not devoted time, talents and property to the Lord? And have you not *time* to seek his approbation to perform the business of the day? Can you prosper if he frown upon you? And will he not frown if you cannot find time to serve him? Even if he does prosper you in your temporal concerns, will it not harden your heart—will it not tend to draw you away from him?

CONTROVERSY.

The spirit in which Christians should defend the truth.—We find the following prayer in the diary of the late Rev. Legh Richmond. It was penned at a time when he was engaged in a controversial discussion, published in the Christian Observer.

"Preserve me, O my God! in the wiles of controversy, from the neglect of practical religion within. It is not Calvin, nor Arminius, nor Cranmer; but *Christ*, who is the Saviour, and his name only be adored."

LORD CAMPDEN.

This nobleman once expressed himself in an unusual strain of eloquence upon the subject of literary property. "Glory," said he, "is the reward of science; and those who deserve it, scorn all meaner views. It was not for gain that Bacon, Newton, Milton, & Locke, instructed and delighted the world. When the bookseller offered Milton five pounds for his Paradise Lost, he did not reject it, and commit his poem to the flames; nor did he accept the miserable pittance as the reward of his labour. He knew that the real price of his work was *immortality*, and that *posterity would pay it.*"

HUMAN ACTIVITY.

A man trained to violent exercise from his childhood, it is said, is capable of distancing the fleetest horses, and of continuing his course when they give up in weariness and exhaustion. His muscular power is immense, as we see daily proved by the weights raised with ease by common porters. However, the exertions of our noblest pedestrians give but a faint idea of the full power of a practised runner. The couriers of Persia used regularly to traverse thirty leagues in the space of fourteen hours; and some natives of Africa are reported able to outstrip the lion. The savages of North-America pursue the swiftest stags with such rapidity as to weary and overtake them. They have been known to travel over the most rugged and pathless mountains, a distance of eleven or twelve hundred leagues, in six weeks or two months.—*Wash. Chron.*

MICHAEL CERVANTES SAAVEDRA.

This celebrated individual gave a proof that his generosity was equal to his genius. He was, in the early part of his life, for some time a slave in Algiers; and there he concerted a plan to free himself and thirteen fellow-sufferers. One of them traitorously betrayed the design; and they were all conveyed to the Dey of Algiers; and he promised them their lives on condition they discovered the contriver of the plot. "I was that person," exclaimed the intrepid Cervantes; "save my companions, and let me perish." The Dey, struck with his noble confession, spared his life, allowed him to be ransomed, and permitted him to depart home.

AFFLICTIONS.

The afflictions that a saint is exercised with, are neither too numerous or too sharp; a great deal of rust requires a rough file.

LITERARY AND SCIENTIFIC.

STUPENDOUS WATERFALL.

The Edinburgh Philosophical Journal mentions, on the authority of Dr. Christie, an enterprising traveller, who visited Hindostan in 1826, the existence of a waterfall, situated in the district of Darwar, which far exceeds in height the stupendous Niagara of our own country. "It is situated in the southern Maratta country, in about latitude 18 deg. 20 min. N. and lon. 75 E. falling from the river Shervutty, into a chasm of the Gauts mountains." Its name is GARSIPPA. The Niagara, we believe, is less than two hundred feet in height:—

"Upon approaching the falls, you emerge from a thick wood, and come suddenly upon the river, gliding gently among confused masses of rock. A few steps more, over huge blocks of granite, bring you to the brink of a fearful chasm, rocky, bare and black; down into which you look to the depth of a thousand feet! Over its sides rush the different branches of the river, the largest stretching in *one huge pillar of white foam, to the bottom.* The waters, are, at the bottom, by the force of their fall, projected far out in straight lines; and at some distance below the falls, form a thin cloud of white vapour, which rises high above the surrounding forest. The sides of the chasm are formed by slanting strata of rock, the regularity of which presents a striking contrast to the disorder of the tumultuous waters, the broken, detached masses of stone, and the soft tint of the crowning woods.

"The effect of all these objects rushing at once upon the sight, is awfully sublime. The spectator is generally forced to retire after the first view of them, in order gradually to familiarise himself with their features; for the feeling which he experiences upon this sudden contemplation amounts almost to pain.

"The chasm is somewhat of an eliptical form. At its narrowest and deepest part is the principal fall; and over its sides, smaller branches of the river and little rills are precipitated, and almost dissipated in spray before they reach the bottom. The width of the river at the precipice does not much exceed fifty or sixty feet, but it contains a very large body of water.

"The falls can only be seen from above, for the precipices on both sides of the river afford no path to admit of a descent. The spectator can very easily, and with great safety, look down into the chasm to its very bottom. Some large plates of gneiss project, in an inclined position, from its edge; so that by laying himself flat upon one of these, he can stretch his head considerably beyond the brink of the precipice."

ZOOLOGY.

The museum of the Zoological Society in the Regent's park, London, has been so rapidly enriched, that it is now stated to contain 600 species of mammalia, 4000 birds, 1000 reptiles and fishes, 1000 testacea and crustacea, and 30,000 insects; almost all of these are admirably arranged. The vivariam (chiefly in the gardens) possesses upwards of 430 quadrupeds and birds. The outlay of the Society last year amounted to £10,000; the funds being raised by public admissions to the gardens, and by the contributions derived from a distinguished list of 1200 members.

EGYPTIAN SCHOOL AT PARIS.

The number of scholars, at the late examination, was forty: Their ages from fifteen to twenty-five. A few have since returned to Egypt; the number now studying is thirty-four, exclusive of their three native tutors, and two lately arrived. Four of them are Armenian Christians; and the remainder Mussulmans.

We have some doubts as to the utility of the following; but have seen no specimen:—

Burke on the Sublime and Beautiful.—The Messrs. Carvills have just published an edition of this well known work, "adapted to popular use, by Abraham Mills, teacher of rhetoric and belles-lettres." Mr. Mills has omitted a few passages, as wanting "that delicacy of expression that should peculiarly characterise the language of books designed for the use of schools;" furnished translations of the passages quoted by the author from Latin and Greek writers, and added questions, "intended so to evolve the sense of the author, as to require connected answers, which must be in themselves, intelligible sentences."—*N. Y. Obs.*

Christian Charity.—Mr. Leavitt, of New-York, has just published in a 12mo. volume of 283 pages, "*Christian Charity Explained;* or the influence of religion upon temper, stated in an exposition of the 13th chapter of the first epistle to the Corinthians. By John Angel James, author of the Christian Father's Present, &c."

A translation of the Latin Grammar of C. G. Zumpt, from the German, has lately been made by George Bancroft, of the Round-Hill school, Northampton, and published by Messrs. G. & C. & H. Carvill, of New-York. The great reputation of this work in Germany, is evinced by its having run through seven editions. In England a translation of it has gone through two large editions.

The celebrated Talleyrand is said to have completed the memoirs of his eventful life and times, which he is said to have bequeathed to his nephew and successor, under an injunction to publish them ten years after his decease.

The Report of the New-York Historical Society, made to the Legislature on the 2d inst. states its number of volumes at 7000; of which 3000 relate directly to the history of America. There are also 300 volumes newspapers, and many valuable MSS.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes,		*Leather,*	
Pot, ton	$145 00a	Sole, oak tanned, lb	19a22
Pearl	137 50a	—— hemlock,	18a23
Candles,		Dressed up. side,	1 75a2 62
Mould	11 1-2a12	Undressed do	1 50a2 25
Dipped	10a10 1-2	*Molasses,*	
Clover-Seed,		New-Orleans, gal	31a32
Per lb	7 1-4a8	*Oil,*	
Coffee,		Whale, gal	35a37
Havana	12a14	Sperm, summer st'd	65a66
Java	14a15	—— winter do	75a80
Cotton,		Linseed, Amer	80a85
Upland	8 1-2a10	*Provisions,*	
Louisiana	10a12	Beef, mess, bbl	9 00a9 50
Alabama	9 1-2a11 1-2	—— prime	7 00a7 50
Feathers,		Pork, mess	11 75a12 50
Live American, lb	35a36	—— prime	9 75a10 00
Fish,		Hams, north, lb	9a10
Dry cod, cwt	$2 50a2 75	Butter, NY dairy	13a16
Scale	1 50a1 75	Hog's Lard	6a7
Pickled, bbl	3 75a4 25	Cheese, Amer	5a7
Mackarel, No 1, 5	25a5 50	*Rice,*	
Shad, Con. mess	9 50a10	Prime, 100lbs	3 00a4 00
Herring	3 50a3 62	*Salt,*	
Flax,		Turks-Island, bush	48a50
American	7 1-2a8	Liverpool ground	50a
Flour & Meal,		*Sugar,*	
N. Y. super. bbl	7 75a	Havana, white, lb	13a15
Western (canal)	8 00a	—— brown	10a11
Rye flour	4 00a4 12	New-Orleans	7a8 1-4
Indian meal	3 00a3 12	Loaf	17a20
Grain,		Lump	15a16
Wheat, northern	1 53a1 57	*Tallow,*	
—— western	1 50a1 53	American, lb	7 8-4a8
Rye	70a72	*Teas,*	
Corn, north yellow	54a55	Bohea, lb	28a30
Oats	30a34	Souchong	47a75
Barley	50a52	Hyson-skin	40a75
Beans, 7 bush's	7 50a9 00	Young-Hyson	70a1 05
Hides,		Hyson	80a1 10
LaPlata, lb	14a15	Gunpowder	1 00a1 25
S. A. horse, p'ce	1 50a1 75	Imperial	1 00a1 25
Hops,		*Tobacco,*	
First sort, lb	9a	Richmond, lb	3 1-4a6
Lumber,		Cuba	12a20
B'rds, pine, M	15 00a16 00	*Wines,*	
Plank, pine,	30 00a35 00	Madeira, gal	2 00a3 00
Scantling,	15 00a16 00	Port	1 37a200
Do oak,	20 00a25 00	Teneriffe, L P	90a1 25
Shingles, b'dle	2 50a3 50	*Wool,*	
Oak timb. sq ft	20a25	Merino, Amer fl. lb	35a40
Hoops, per M	25 00a	—— pulled	34a35
Staves, pipe	48 00a50 00	Common	20a34
—— hhd	34 00a	Spinning	20a40
—— bbl	24 00a27 00	Amer Hatters	20a24

BNAK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Insur. Comp.	par
City Banks, - -	par	Trenton Banking Co.	do
Except Franklin	broken	Rahway Farm. & Mech.	do
Long-Island Bank -	par	Salem S. M. & B. Co.	1 1-2
Dutchess County -	par	Monmouth -	broken
Lansingburgh - -	par	Franklin - -	do
Bank of Albany* -	1-2	Hoboken B. & Grazing	do
Albany State Bank*	do	Hoboken Man. & Bank'g	do
Do. Mech. & Farm.	do	Protection & Lomb'd	do
Do. Commercial	do	Jersey City - -	do
Newburgh* - -	do	State, Trenton - -	do
Columbia, Hudson	do	All others - -	1-2
Middle District	do	*Pennsylvania.*	
Orange County -	do	Philadelphia Banks	par
Catskill - - -	do	Chester County -	1-2
Troy - - -	do	Delaware County -	do
Farmers', Troy*	do	Reading - -	3-4
Mohawk - - -	do	York - - -	1
Geneva - - -	5-8	Pittsburgh - -	do
Utica - - -	do	Gettysburgh - -	do
Utica Branch - -	do	Chambersburgh -	do
Auburn - - -	do	Carlisle - -	do
Ontario - - -	do	Lancaster - -	do
Central - - -	do	Greensburgh -	5
Chenango - -	do	Brownville - -	do
Rochester - -	do	Silver-Lake -	25
Newburgh Bran. Ithaca	do	All others uncert. or broken	
Jefferson County -	do	*Maryland.*	
Wash. & Warren,	1 1-2	Baltimore banks	1-2
Niagara - -	broken	Somerset & Wor.	broken
Plattsburgh - -	do	Snowhill - -	do
Greene county -	do	Princess Ann -	do
J. Barker's Exchange	do	Cumberland -	do
Maine.		All others	1 1-2 a 2
Bath - - -	10	*Dist. Columbia.*	
Waterville - -	do	Bank of Columbia	25
Castine - -	broken	Alexandria Mer.	broken
Wiscasset - -	do	Franklin -	do
Kennebec - -	do	All others	1 a 1 1-2
Passamaquoddy -	do	*Virginia.*	
Hallowell & Augusta	do	All the Banks	5
All others - -	3-4	*North-Carolina.*	
New-Hampshire.		All the Banks	5
Cheshire Bank -	3-4	*South-Carolina.*	
Exeter - -	10	Charleston Banks	3
All others - -	3-4	*Georgia.*	
Vermont.		All the Banks	5
Banks of this state	1-2	*Ohio.*	
Massachusetts.		Chilicothe - -	5
Berkshire bank	broken	Marietta - -	do
Essex, Salem -	do	Steubenville -	do
All others - -	1-2	Farmers & Mec. -	do
Connecticut.		Lancaster - -	do
Norwich Bank -	par	St. Clairsville -	do
Bridgeport - -	do	Mount-Pleasant -	do
Eagle, New-Haven	broken	Western Reserve -	do
Derby - - -	do	Columbus - -	do
Thames - -	5-8	All others uncert. or broken	
Windham County -	do	*Miscellaneous.*	
All others - -	1-2	New-Orleans Banks	5
Rhode-Island.		Michigan - -	1
Banks of this state	1-2	Detroit - -	broken
New-Jersey.		Upper-Canada, York	3
State, Newark -	par	Kingston - -	broken
Do. Elizabethtown	do	Quebec - -	3
Do. New-Brunswick	do	Montreal - -	3

* Bills of these Banks, $20 and upwards, par.

UNITED STATES HOTEL.

A. SHEPARD has removed from his former stand, at the lower end of the village, to the above Establishment, which is spacious and airy, having an elegant dining-room, handsomely fitted, seventy feet long, many private parlours, and good single bed-rooms. It is situated on Genesee street, a few rods above the canal, where it is remarkably pleasant, having a view of the village and surrounding country. The establishment is new, the furniture appropriate; and from his experience in this business, his extensive acquaintance, and his knowledge of what is due to travellers generally, he trusts the public will be satisfied with their treatment. At this establishment he can accommodate double the number of persons which he could at his old stand, and more comfortably; and it is intended that nothing shall be wanting to render it a desirable resting place for ladies and gentlemen.

There is a Stage Office attached to the establishment, where seats may be taken in any direction from this place. Baggage taken from and to the canal free of expense. ☞ Board, by the day, week or month.

Utica, Oct. 27, 1828. 44

FOR SALE.

THE following valuable Property, situated in the town of Augusta, Oneida county, is offered for sale, to wit:—

One FARM, containing 190 acres of excellent land, with a good Dwelling-House, Barn, Sheds, &c. A part of said Farm being lot No. 49, of the New-Stockbridge tract; the remainder is now occupied by John M'Pherson.

Also, another Farm, containing 52 acres, lately owned and occupied by John Potter, deceased.

Also, the Subscriber's MALT-HOUSE and BREWERY, in said town, capable of malting and brewing 1000 barrels of Ale annually, and now in successful operation. This Brewery is situated where large quantities of Barley and Hops are raised.

Possession of the above property given the ensuing spring, and the titles indisputable.

For further particulars, inquire of the Subscriber, in the above town. JOHN J. KNOX.

Augusta, Dec. 18, 1828. 52

NEW SCHOOL BOOK.

HASTINGS & TRACY have just received Historical and Descriptive Lessons, designed as a Companion to Goodrich's, Morse's, Woodbridge's, Smiley's & other School Geographies, with numerous engravings.

ALSO, a supply of Easy Lessons for young classes in common schools, by J. Leavitt. *March* 16.

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

WILLIAM CLARKE.

Utica, Jan. 1, 1829. 93

M. BAGG'S TAVERN.

THE Subscriber respectfully informs the Public, that his old stand, at the corner of Genesee and Main streets, having been thoroughly repaired, is now completely fitted up for the accommodation of travellers and boarders. M. BAGG, in connexion with Mr. ALFRED CHURCHILL, begs leave to assure such Ladies and Gentlemen as may favour them with their custom, that every exertion shall be made to render their residence pleasant and comfortable, and they hope to merit the patronage this establishment has heretofore enjoyed from a generous public. MOSES BAGG,

Utica, Dec. 16, 1828. 51

NOTICE.

DR. POMEROY, finding assistance necessary in his professional duties, has taken as a partner, JOHN P. BACHELDER, M. D. Dr. B. has been more than twenty years engaged extensively in the practice of Physic and Surgery, and for the last ten, has also been employed in different Medical Institutions, as a Lecturer on Anatomy and Surgery. The reputation which he has acquired as a skilful operator in all cases of Surgery, and his high standing as a Physician, will justly entitle him to the entire confidence of this community. Dr. Bachelder will not decline operating in any cases of Surgery, in which prudence would dictate an operation. He is prepared with instruments suitable for any operation. He has had extensive practice and experience in the treatment of diseases of the EYE, and has operated for Cataract more than eighty times.

The business in future will be conducted under the firm of POMEROY & BACHELDER, at their office, No. 14, Exchange Buildings, in Genesee street, one door below the Utica Eye Infirmary.

Utica, May 27, 1828.

UTICA EYE INFIRMARY.

THIS Establishment is now open at the corner of Genesee and Bleecker streets, for the accommodation of such as are afflicted with diseases of the Eye. It will be under the particular direction and management of DR. BATCHELDER, who will attend at 12 o'clock every day, (Sundays excepted), for the purpose of advising and prescribing in all cases, and for performing such operations as may be deemed proper. Persons afflicted with deafness, or other diseases of the organ of hearing, are respectfully informed that those complaints will also receive a due share of attention.

Utica, Dec. 15, 1828. 51

COOK'S ADHESIVE SALVE.

THIS sovereign remedy for Bruises, Wounds, Weak Back, Pain in the Side and Breast, &c. is prepared by WARHAM COOK, in Marcellus, Onondaga county, and MOSES COOK, in Kirkland, Oneida county, and by them sold wholesale and retail. The following certificates are from some of the numerous respectable individuals who have tested its efficacy:—

We certify, that we are acquainted with the virtues of Cook's Salve; that for the cure of bruises, cuts, sores, weak back, pain in the side or breast, rheumatism, &c. it is in our opinion superior to any thing of the kind now in use. We therefore cheerfully recommend it as being worthy of the attention and patronage of the public.

Dr JONAS C. BALDWIN, Lysander.
Dr SAMUEL PORTER, } Marcellus.
Dr E. H. PORTER, }

I have frequently made use of the above mentioned Adhesive Plaster, and have generally found it useful, and recommend it to the public. Clinton, August 25, 1828. Dr SETH HASTINGS, Jun.

I cheerfully concur with the gentlemen whose names are above signed, in recommending Cook's Plaster as a valuable remedy. Dr E. BISSELL.

We the Subscribers certify, that we have made use of Peleg White's Salve, and also Cook's Adhesive Salve, and we give Cook's a decided preference, being possessed of better qualities; and we most cheerfully recommend it to the public. July 19, 1828.

This certificate is signed by nine respectable individuals in Marcellus, two in Jordan, six in Onondaga, one in Westmoreland, and three in Kirkland.

Various other certificates of the efficacy of this Salve may be seen in the bills which accompany it.

☞ Sold also by WARNER & HARVEY, and HUNT & BRISTOL, Druggists, Utica.

February 24, 1828. 8w3

ODONTICA,

A SPECIFIC FOR THE TOOTH-ACHE.

THIS article is offered to the public, in the full belief that it will be found superior to any thing of the kind ever before used. It will in most cases relieve the pain in a very short time, and has been known in numerous instances, to entirely remove that most excruciating disease, the nervous tooth-ache. It will also remove tartar from the teeth, fasten those that have become loosened, and promote a healthy state of the teeth and gums. It is extracted from a vegetable substance; is warranted to contain no injurious ingredients; and the venders of the article are authorised to sell it at a low price.

Sold wholesale and retail, by WARNER & HARVEY, agents for Utica. *March* 10, 1829. 10

SWELLED NECK,

KINGS' EVIL, OR SCROFULA, &c. &c.

MANY and fruitless were the attempts, both in Europe and America, to discover a remedy for this disease, until Dr De Bornieu, a learned physician of Europe, directed his attention to it. He has finally succeeded in compounding a medicine, which has gained an unparalleled celebrity in Europe, and is just introduced into the United States. It is recommended with entire confidence, as a sovereign remedy for swelled Neck in all its stages, Kings Evil, or Scrofula, &c. It is entirely harmless, not containing a single particle of mercury, and may be used on children, as on others, under any circumstances whatever. The following certificates are given to show the efficacy of this valuable medicine over all others, for the cure of the above diseases, which no other medicine in existence can boast.

The following is from the Hon. Samuel Wright, who has been a member of the Legislature of the state of New-York, fourteen years:—

"NEW-YORK, *Dec.* 16, 1828.

"This certifies that I have been afflicted for nine years past, with a scrofulous disease in one of my legs, pronounced by eminent physicians of this city to be of a cancerous nature, which at times has been so bad, that I was unable to go out. Many and various have been the *pretended* remedies tried, but all in vain, until I was advised to try Dr De Bornieu's Genuine Ointment, for Swelled Neck, Kings Evil, Scrofula, &c. &c. which I am pleased to state, after using two bottles, has entirely effected a cure. "SAMUEL WRIGHT."

The following is from Mr Thomas Allen:—

"This certifies that I have been afflicted with a swelling in my neck, called Goitre, or Swelled Neck, for about six years past. I have applied to eminent physicians, and have taken every thing in the form of medicine, recommended for that disease, without receiving any benefit therefrom, and at length despaired of ever again enjoying my former health. A few weeks since, a friend informed me that Dr De Bornieu's Genuine Ointment was an effectual remedy for my complaint. I immediately obtained it, and after using three bottles, I was restored to perfect health, to the astonishment of myself and friends. I therefore recommend it to those afflicted with the above disease as a safe and effectual remedy. Signed, "THOMAS ALLEN."

Certificate from J. Chapman, M. D.

"This certifies, that I have examined Dr De Bornieu's Genuine Ointment, for Swelled Neck, Kings Evil, or Scrofula, &c. and believe it to be an effectual remedy for the diseases for which it is recommended.

"J. CHAPMAN, M. D."

The above valuable medicine may be obtained of
5 WARNER & HARVEY, UTICA.

BY order of James Dean, Esq. judge of Oneida common pleas, counsellor, &c. Notice is hereby given to all the creditors of HENRY BULKLEY, as well in his individual capacity as one of the late firm of Mather & Bulkley, an insolvent and imprisoned debtor, to show cause, if any they have, before the said judge, at his chambers in Utica, in the county of Oneida, on the sixth day of June next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, for the benefit of all his creditors, and his person be exempted from imprisonment, pursuant to the act entitled "An act to abolish imprisonment for debt in certain cases," passed April 7, 1819. Dated this 10th day of March, 1829. HENRY BULKLEY, *Insolvent.*

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of six months from the time of subscribing, or Two Dollars, if paid in advance, or within the first six months.

III. Any person becoming responsible for seven copies or more, will be entitled to one copy gratis.

IV. Wherever ten responsible subscribers shall have been obtained within the limits of any religious society, the clergyman of that society shall be entitled to a copy gratis.

V. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the Publishers will be under the necessity of adhering strictly to the above terms.

VI. No paper will be discontinued, unless at the option of the Publishers, till all arrearages are paid.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.